THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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THE WATERS OF MARAH

IT IS probable that the spotlight of publicity, in the secular press, was directed upon the resolution passed by the bishops of the United States at their annual meeting in Washington condemning immoral literature, rather than upon other important subjects dealt with by the bishops, more because of the popular interest in all aspects of sex than because of any real agreement with the justness of the action taken by the bishops. At any rate, it was upon this resolution that the headlines were built, and the comments were made, so that those who gained their information regarding the bishops' meeting exclusively from the secular press may have gained the impression that little else was dealt with. The strong resolutions dealing with unemployment relief and other subjects were passed over lightly in favor of the more sensational theme. It was only in the pages of the diocesan newspapers that the whole story was told.

For once, however, the standard of judgment applied by the secular press coincided fairly well with the scale of values employed by the Church, so far as emphasis on this particular topic was concerned. It may have seemed strange to many readers of the secular press, even to many Catholic readers (for most of the latter do not also read a diocesan newspaper), that the leaders of the Catholic Church in this country, meeting together at a time of such acute economic crisis, should have selected the subject of immoral literature as the chief item of their program of recommendations and directions to their people. Yet the full text of the resolution, which was not given in the secular press, fully explains and amply justifies their action. It is because of the fact that bad or defective moral principles and actions are largely, perhaps chiefly, responsible for the economic depression that the custodians of the spiritual and moral laws and traditions of Christianity were under the compulsion of truth itself to tell the truth concerning the true causes and true remedies for the desperate situation in which human society finds itself today because of neglect or defiance of the fundamental laws of human life. What the bishops themselves have to say on this matter is the best answer to those who may have been inclined to believe that too much attention was given to the subject of immoral literature at a time when bread rather than books was the thing uppermost in the public's mind. We give the full text of the resolution, as follows:

"Much has been said and written on the causes of

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the present depression. Undoubtedly those causes are in the main economic, but it would be blindness not to recognize the looseness and laxity of morals which both hastened the economic chaos of the world and now plays its part in extending laxity in public morals, loss of public decency and, consequently, a lowering of the standards of citizenship.

"One of the most potent factors in this debasing of the individual and the public conscience is the increasing flood of immoral and unmoral books, periodicals, pamphlets, which are widely advertised throughout the country. Great metropolitan dailies, literary journals, carry laudatory advertisements of books that have always been known as obscene. Publishers repeatedly issue new books outdoing the old ones in obscenity. Public opinion has influenced the courts of the nation to such an extent that it is now almost impossible to have the most obscene of books debarred from the customs or from the mails.

"Literature has its uplifting, human mission. Wholesome, healthy reading promotes both entertainment and education. Talented men and women are today producing worthy literature, devoting themselves to it as one of the greatest of the arts. A practical guide to such literature may be found in the lists of the Cardinal Hayes Literature Committee, published in our Catholic press.

"It is further undeniable that many writers, beggared of talent and of true literary gifts, are playing up the sexual, the sensational and the superficial, and that these books are exploited by many reviewers as literary productions. They speak of the flesh rather than of the mind.

"We call upon our own Catholic people, young and old, to maintain valiantly the standards of worthy, clean literature. We ask them to make it part of that crusade of Catholic Action, of which the Holy Father speaks. Catholic organizations can and should express publicly to daily newspapers, to magazines, their protest against this corrupt and corrupting reading and picture matter. Coöperation by committees of Catholic organizations with the local public library would be conducive of much good. Our people should not be misled by books written under the cloak of medical advice, instruction on matters of sex, many of which are indecent beyond expression.

"The corruption of private and public morals wears away more surely than any other agency the foundations of a nation. The publication and unobstructed distribution of indecent books and periodicals is, at the present time, one of the greatest menaces to our national well-being."

There is an ancient legend to the effect that near the fields of Helyon there was a river called Marah, the waters of which were bitter, but which were made sweet and drinkable for the children of Israel by Moses, who struck his staff into the midst of the spring that fed the river. But venomous animals came by night and poisoned the waters, so that none might drink of them safely; seeing which, the unicorn, after the sun had risen, came and thrust his horn into the spring, driving the poison from it, so that all might drink of the waters of life, flowing freely for the health of the nations. This legend is used as a motto by the editors of the most excellent "Essays in Order," who are doing their best to act the part of the beneficent unicorn; but the truth expressed by the legend has a far wider application than could be given it by any particular publication, no matter how excellent.

It will only be by supplying sound and wholesome literature that the poison in the stream of the public's reading today can be effectively dispelled. Every resource of the Church, from the home circle, through the various grades of the schools, to the universities, and the pulpits, must be employed, in an organized and persistent fashion, to build up a strong body of readers —of readers of sound taste, well-educated taste—lacking which body of readers (as we lack it today) there is not, nor can there be, a field for Catholic writers adequate enough to call forth their creative efforts. Let us, by all proper means, do all that we can to stem the flow of bad books; but only good books, good plays, good magazines can serve as trustworthy conduits for the waters of Marah when made sweet by the touch of the unicorn—by which we mean, by the teaching of the Church. But these books, these plays, these magazines must be good as literature, as well as good in a moral sense. Otherwise, readers will say, "Good? Oh, yes—but goody-goody; they have no life in them," and pass them by.

WEEK BY WEEK

WE BELIEVE that the statements issued by President Hoover and President-elect Roosevelt mark a definite advance toward a reasonable consideration of the war debt problem by the American people. In essence both assent to the principle thus stated by Mr. Roosevelt: "An individual debtor should at all times have access to the creditor; he should have opportunity to lay facts and representations before the creditor, and the creditor always should give courteous, sympathetic and thoughtful consideration to such facts and representations. This is a rule essential to the preservation of the ordinary relationships of life. It is a basic obligation of civilization. It applies to nations as well as individuals." What is meant is that there can be no theoretical solution throwable like a blanket round the problem as a whole, but that each case must be decided on its merits, by conferences participated in by both parties. The two statements differ chiefly in their estimate of what the relationship between debtor and creditor—in this case any former Ally power and the United States—ought to be. Mr. Hoover holds, with his Republican predecessors, that an agency authorized by Congress should handle the situation. Mr. Roosevelt declares

Reconstructive Effort

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that the matter is well within the scope of the President's constitutional authority. The point is debatable, but in view of the probable nature of the next Congress we believe that the stand taken by the President-elect is wise and practical.

NATURALLY the question which immediately presents itself is this: how can the debtor countries demonstrate inability to pay? In all likelihood, one of the chickens which they themselves foolishly sent out to forage will now come home to roost. During the year which followed the war, none of the former Allies was willing to take a realistic view of the German reparations problem. The Young Plan conferences are sufficiently recent to permit remembrance of the fact that Great Britain and in particular France blocked any "generous" settlement of the problem. Under Chancellor Bruening the German government then set out to prove that reparations could not be paid any longer. The demonstration was perfect. Lausanne was dominated not by idealism but by the stark truth of the uselessness of trying to find an oasis in the German financial desert. But the strain upon Germany was terrific. Indeed there are many who feel that the Reich was pushed through a deflation gauntlet as severe as the inflation of 1925. Will the former Allies have to face a similar experience? That is partly up to us to decide. But we as a people must bear in mind that business recovery is impossible until the matter has been definitely settled.

OF ALL the emergencies which occur in the practice of medicine, none is more dramatic nor may be more rapidly fatal, than asphyxia. That is true in spite of the fact that a highly effective technique and instrumentation for dealing with such cases has been developed. The medical profession, however, has been slow in accepting these aids, possibly because until recently there had been no adaptation of the instrumentarium for the physician's use and because what methods were available had somehow gotten into the hands of laymen. But now professional interest is rapidly entering a field which may be of great benefit to scientific medicine. The case of the new-born baby suffering from acute oxygen starvation is one that is painfully familiar. The physician sees the slow heart beating through the chest wall of the infant; it does not breathe, does not move. Its lips are blue. Manual manipulation and stimulation are without avail. The heart still beats, but more slowly. If the new technique is available, a small tube is placed in the little blue throat of the child, and oxygen and carbon dioxide, the breath of life, is introduced. The little chest slowly expands and one of the most wonderful phenomena in physiology takes place. The lips lose their duskiness and turn pink; breath begins, feebly at first, then with vigor and depth. The little legs move, the small fingers open and close, the eyelids separate, and when the tube is removed, a lusty cry crowns the deliverance from death. Another instance may take place in the operating room when an operation is in progress. Suddenly the soft snore of normal anaesthetic sleep ceases, the pupils dilate, the pulse can scarcely be felt and over motionless features darkness spreads its wings. A rapid administration of oxygen under measured pressure, and the darkness clears, the respirations return and another life is saved.

Preventable Death

CASES of saving the lives of persons almost drowned, or of those almost overcome with poisonous gas inhalations, or of those whose respirations have been stopped by electric shock, or drug poisoning, or fire, are all susceptible to treatment by the new technique and many seashore life-saving stations and fire companies are equipped for giving the treatment. That asphyxia is not a special and relatively unimportant matter is demonstrated by astounding figures gathered by the Bureau of Vital Statistics. For the year 1931, in the city of New York with a population of 7,090,086 there were recorded 77 deaths from typhoid, 156 from diphtheria, 1,298 from automobile accidents and 2,800 which may be charged to acute asphyxia. In other words, it would appear that there are more than twice as many deaths from asphyxia as from automobile accidents and almost forty times as many as from typhoid. No doubt the principal reason why this situation has been so long obscured is that instead of regarding asphyxia as a generic problem, the specific instances of which are found in submersion, illuminating gas poisoning, and so on, each case was considered as a separate problem without a common method of treatment. It need hardly be noted that many asphyxial deaths are unavoidable, and the sufferers could under no circumstances be saved. Nevertheless they represent a grave problem which deserves more attention than it is now receiving. For our information on this subject we are indebted to Dr. Paluel J. Flagg, one of the founders of the Catholic Medical Mission, which seeks to provide competent medical assistants to parallel with works of corporal mercy the spiritual labor of missionaries.

Camps for Young Men

IT IS sadly true that things usually fall out in life so that we inveigh against medicines rather than against diseases. This is not merely because we are lazy or perverse; it is also, and largely, because the remedy for this or that evil furnishes our untrained perceptions their first realistic clue to that evil's nature and proportions. We can see the remedy, because it is concrete; it acts like a chemical, precipitating into visibility the great disregarded or ungoverned calamity that called it into being; and because it frequently must be wholly inadequate to that calamity, we are critical of it and its sponsors. One startling gage of the social situation in England due to unemployment, for example, is the recent establishment of the Girth Fyrd Camps: permanent woodland centers where root-

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less and drifting young men will be domiciled for the "personal experience of primitive adventure," and for some sort of useful training.

IT IS a solution of sorts; it is probably one of the few immediate solutions even remotely possible, and it is not at all unlikely that we in the United States will adopt it. Those responsible for it deserve praise and support. And yet, is it not true that all these facts converge to prove the desperateness of the underlying situation, as we should never realize it if no solution had been tried? They prove that for large sections of a civilized and Christian population, the founding of homes, the living of an expanding, maturing life in the normal pattern, is impossible. They prove how completely uncounted numbers of our fellow creatures have been divested of their birthright. They prove that, to make life secure for the grandchildren, you must start by being economically just to the great-grandparents. For when the results of ancient sins and injustices catch up with a society, the frightful fact is that there is no immediate way out.

An Honest Jubilee

TWENTY-FIVE years ago Sister Ignatia, who had joined her community in the somewhat bleak and blustery old city of Manchester, New Hampshire, decided to begin publishing a magazine. There was no particular reason why editorial rooms should be established in that particular place at that time; but the Sister was as firm as a block of northern granite and as energetic as a southern hurricane. At all events some such analogies will suggest themselves to anybody who knows the difficulties of publishing, and of Catholic journalism in particular. She succeeded. Her *Magnificat* with its more than four-score pages appeared promptly month after month, limiting itself rather decidedly to belles-lettres and often printing verse and prose of genuine distinction. Much of this—perhaps, indeed, the greater part of it—was written out of a desire to help Sister Ignatia, rather than out of yearning for pay. Yet pay she did, too, with as much generosity as she could muster. Wherefore, though her magazine does not rank with grand-dukes of publishing, it has been of real value to the public it serves and to the writers, many of them beginners, whose work it has brought to many firesides.

"Aristides Son of Lysimachus"

IT IS strange to think that an American archaeological expedition working in Athens has dug up, on the site of the old agora, three sherds on which are scratched, presumably in Ionian characters, the words "Aristides son of Lysimachus." Strange, and just a little too pat. This comment, we hasten to add, does not apply to the sherds; there seems no doubt in anyone's mind that they are authentic. No: it is life itself that is sometimes (as if in compensation for its usual anti-climaxes and undramatic fulfilments too pat, too excessive, too much of a good thing. It is life itself that will sometimes give you an overplus of coincidence, such as you would not dare to put into fiction. For consider what these sherds are. They are known to be the ostraka, the bits of broken pottery on which Athenian citizens registered the name of the unfortunate wight whose room in their city-state they preferred, for any reason, to his company. They are the votes of exile. And remember the story of Aristides, named the Just. What would be a parallel to these sherds? The skeleton of Cleopatra's asp, properly certified—the share of Cincinnatus's plow—a nail or two from the cask of Regulus—one of Boadicea's chariot-wheels—the trumpet of Joshua, or the ass's jawbone wherewith Samson slew the Philistines: the finding of any one of these might properly be compared with the finding of the ceramic ballots that sent Aristides from Athens. For each is identified with the high point in these individuals' histories, with that by which we remember them. And Aristides is remembered because he helped some obscure Athenian who did not recognize him, to scratch upon an ostrakon the name of that ruler Aristides whom he was tired of hearing called "the Just."

Salute to Notre Dame

WE HAVE no particular interest in seeing Notre Dame beat the Army, considering the game merely as an incident of the football season. We enjoy their rivalry because it furnishes us with one of the sport thrills of the year, we are happy that victories and defeats should be equitably apportioned between them, and if the field is dry, the weather crisp and the plays clean and snappy, we will guarantee to go to the game and play no favorites. But the case of the Notre Dame team in the last two years has been rather special, as everyone knows. After the tragic death of the great coach Rockne, it was an open question up and down the land whether the marvelous football tradition and technique of which he was the center and creator, and which colored and galvanized the sport on every American college campus, could be perpetuated without him. Last year "the Irish" were just another football team; they had a checkered season and—key fact of all!—they lost to West Point. This year, too, there has been a very strong Army team; and that fact, coupled with last year's victory, made Army the favorite of dopesters and betters before the Notre Dame-Army game, despite the warning conveyed by Notre Dame's 12-0 defeat of the Navy. There is something different from partizanship, there is the thrill of seeing a fine sporting tradition reassert itself, in recording that "the Irish" proceeded to upset the dope to the tune of a 21-0 victory over the Army, with perhaps the most extraordinary team sent out of South Bend since 1924, the year of the Four Horsemen. Their blocking, shifting and deception, their passing and spinning, their speed and resource, their plunging backs, hand-grenade tacklers and firm-holding line, are again what they were under "Rock the Wiz-

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ard." Even their agglomeration of distinctly non-Irish names is there, though the names are different. It is good to know that American college sport has not lost these things, and we hope Army wins next year.

Sovereign Speech of Men

HUMAN speech is a never-ending kaleidoscope of things seen, imagined, venerated, enjoyed. What is to us in daily use so commonplace that we scarce heed it at all becomes, in retrospect, as revealing and often as fantastic as a collection of works of art. Writing in the current *Bulletin of the Shakespeare Association,* Dr. S. A. Tannenbaum comments entertainingly on a word which the great William tossed off in a jiffy but which has puzzled the annotators ever since. When just-born Perdita (in "The Winter's Tale") is brought to her father, he refuses to believe that he is really the parent; and thereupon the nurse enumerates the likenesses existing between daughter and forebear. She points to the eyes, the nose, the lips, and then says: "The trick of's frown, his forehead, nay, the valley." What on earth could the "valley" be? A thousand conjectures were offered. Dr. Furness believed that the term might "refer to some characteristic of a frowning forehead" and cheerfully added "which, let us hope, Perdita outgrew." Now at last Dr. Tannenbaum has successfully demonstrated that the word refers to the groove in the upper lip. And therewith a whole domain of beauty culture and aesthetic is unearthed. The sixteenth century stoutly enumerated this groove among the foremost charms of femininity. It ranked with pearly teeth and long lashes, even maybe with dimples. And really it is a point worth considering.

Scientific Detection

THE UNITED STATES' eminent ballistic expert, Calvin Goddard, formerly of the army, later of the New York police force, then of the Chicago police force, and now of the Scientific Criminal Detection Laboratory of Northwestern University, has added another hazard to the career of crime. It was he who worked out a system for what has been popularly called "the fingerprinting of bullets." This system made it possible to say that a bullet was fired from one particular gun and has been of great assistance in modern police detection work. Now Mr. Goddard, it is reported from the International Association for Identification assembled in New Orleans, has demonstrated a means for determining the age of a person by a single hair. His method depends upon the discovery that a hair, when powerfully magnified, shows a pattern of concentric rings something like the familiar yearly rings of a tree. Mr. Goddard revealed that this technique has already been of assistance to the police in detection work by affording a clue which has led them onto the trail of criminals who were finally identified by other corroborative evidence. In court, however, no one's life has yet had to hang by only a hair.

CLEARING THE AIR

WE AND others have said that the presidential election cleared away half-issues and fake commitments with broomlike efficiency. Though the Democratic party is not as simple as its platform sounds, it won the support of an overwhelming majority of voters because it did promise a simplification of problems. The people expressed a desire to see things put clearly and acted upon without compromise. Will they themselves now live up to that wish? This is the question upon which our destiny depends. Out of the whirl of experience and event, a number of issues have come to the fore. They are there for us to deal with, affirmatively or negatively. But unless we are fools we will no longer pretend that they do not exist. The business of the comment which follows is to say what those issues are.

First, the greatest national calamity is unemployment. Everything else—prohibition, politics—is of secondary importance. This unemployment is for the most part the result of business declines; but it is unlikely that any upturn in commerce predictable during the next five years will suffice to remove the burden of widespread joblessness from the public conscience and care. We know also that loss of work falls with especial force upon the family, and that existing means for relieving family distress are inadequate. Public works are palliatives, though often valuable in themselves. Community chest drives and other ways of raising relief funds are excellent as emergency measures but have two faults: first, many who should and could contribute refuse to do so; second, continued diversion of funds thus raised for poor relief endangers the existence of other forms of charitable enterprise. Therefore, the solution is obviously, certainly unemployment insurance. This must speedily be put into effect everywhere, in the best possible form. We endorse the report on this question prepared by the American Federation of Labor, excepting that we believe the workingman ought himself to carry part of the burden. Experience indicates that in no other way can labor be brought to take an intelligent and conscientious interest in the working-out of a plan intended primarily for labor. Since, as the Federation report indicates, federal unemployment insurance would be unconstitutional, the several states should act at once with the coöperation of the national government.

Another reliable antidote to unemployment is the short week. Stanchly advocated by leading individuals and organizations, promoted by foreward-looking industrialists, the five-day week and the six-hour day are far from general adoption. It is, to be sure, difficult to effect such a readjustment in the absence of legislation binding upon all. We do not know how far Mr. William Green and the American Federation of Labor will get with the notion of using "force" to secure adoption of this plan. But there is no doubt of the rightness and soundness of the idea.

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Business revival is, of course, the good news for which everyone is waiting. Can we expect this revival to take place under the existing social and economic system? Our conviction is unequivocally "Yes." During the past month and a half there has been a modest improvement in business, not attributable in the eyes of careful observers to mere chance. If this betterment is sound and normal, it indicates that the nation need not contemplate, with its more pessimistic thinkers, the dubious expedient of smashing everything in order to get something else. The query confronting us is after all this: what obstacles to the reconstruction of trade must be removed?

For anyone who looks at the outlines of trade, it will be clear (a) that trade exists where purchasing power exists; (b) that expedients to limit and control trade are dangerous and frequently fatal; (c) that the worst of trade controls is thoughtlessly created indebtedness. In other words, we are bound to remember, when we talk of business revival, that the cardinal issues are distribution of buying power, tariffs and the use of credit. How can we distribute buying power? The answers to this inquiry are many and some are far from clear. We think, however, that one reply is undeniably correct: the average citizen must be insured, so far as is possible, against unemployment and against unsound currency. If government can do this (and it can), it follows that public confidence materializes into purchasing power. One chief source of the spectacular drying up of trade was undoubtedly the panicky unwillingness of large numbers to buy while saving every cent appeared to be the only expedient thing to do. The national government should not have said "Prosperity will be here in thirty days," but "We shall do our best to insure all against loss of work, and we can guarantee the soundness of the currency." This the government failed to accomplish.

That limitation of trade to the domestic market is inexpedient under existing conditions has often been said, but never better than by Dr. H. G. Moulton in a recent radio address. To say that only a tenth of the commercial activity of the United States is to be found in the export field means less than nothing until one sees what it is that is being exported. Then it becomes apparent that such markets as those for cotton, wheat and copper are paralyzed as soon as the great world market is closed. Or again, to quote the classic remarks of Mr. Newton D. Baker and others, a creditor nation cannot envisage domestic trade only. This is especially true when the creditor nation became one, as did the United States, through the sale of goods. Accordingly it is as evident as anything can be that further recourse to isolation can only mean postponement of trade revival.

But abandonment of isolation necessarily implies a thoroughgoing revision of the national credit policy. Here is, beyond any doubt, the most important single fact now affecting the general situation. The United States has loaned more money than it can ever collect. It must do one of two things. Either it must exchange some of the money for things, objects, goods, or it must wipe out some of the existing indebtedness. Today this is no longer even an "either-or." Ten years ago, we could have begun to make the exchange suggested; now it seems, for the most part, impracticable. Consequently we must wipe out some of the money due us. To delay that process means to debase still further the currencies of other lands (and with that purchasing power), and to impose the most thoughtless and foolhardy of all conceivable restrictions of trade. The curtailment of war debts to the bone is therefore the crying need of the hour. We confidently make the prediction that no marked upturn in business activity will be seen until the war debt problem is settled.

A money-lending and commercially active nation cannot be indifferent to those grave political issues which confront the world as a whole. It is already apparent to all steady-eyed Continental observers that Europe must either agree to a program of amity or cease to be an important factor in the endeavor of mankind. This program does not involve unification or standardization. It simply means developing sufficient respect for a commonly recognized code of law to make destructive wars meaningless and improbable. Such a code is inconceivable if (a) one part of Europe is so mightily armed as to possess the means to enforce its will on other parts, or (b) if plain rights are ignored. We as a nation cannot, therefore, help throwing the full weight of our moral sentiment on the side of disarmament.

But let us be realistic and cautious! Armament budgets have little or nothing to do with ability to pay back war debts. Nor can the settlement of this one problem mean that all the controversies about rights now raging in Europe will disappear. The pacification of Europe is one of the most difficult jobs confronting modern man. We can do relatively little about it, and that little must be accomplished slowly and tactfully. Yet if that task is not somehow performed, the distance of two thousand miles will not prevent the United States from becoming poorer and more distraught than they now are. And as much holds true, in some respects, for the ugly situation created in Manchuria.

That is not too complicated a program.

To inaugurate unemployment insurance in the best possible way.

To guarantee the soundness of the currency.

To destroy trade barriers in so far as is practicable.

To curtail war debts to the bone.

To labor diplomatically for the military and moral disarmament of Europe.

These endeavors, to be made as a preliminary attempt at social reconstruction, are still under debate, but we are sincerely and thoroughly convinced that those who consider and study them carefully will join us in supporting them vigorously.

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CAPITALISTIC SOCIALISM

By WILLIAM C. MURPHY, JR.

Though the Reconstruction Finance Corporation has been widely discussed, it is quite probable that nobody knows how to define it. Mr. Murphy argues that at least it is something new and different: "Now comes the theory that the federal government is also responsible for the economic welfare of the individual, and the creation of the Reconstruction Finance Corporation as a method of discharging that responsibility." In his opinion the Corporation is likewise here to stay a good while, since the outlook for dismantling the machinery in the near future is slight.—The Editors.

WHEN former Senator James A. Reed of Missouri, in a recent campaign speech, described the Reconstruction Finance Corporation as "capitalistic Socialism," he dramatized something which will be with the nation, for better or worse, long after many more spectacular features of the depression are forgotten. Mr. Reed's argument was that there is no difference in principle between utilizing public money to protect citizens against loss of property and utilizing public money to protect other citizens against hunger and cold.

The strict accuracy of his indictment may be challenged for the time being at least, on the ground that the Reconstruction Finance Corporation is making loans which, presumably, will be repaid. That is something quite different from making gifts of food or clothing or of money doles to buy those commodities. If it should develop, eventually, that the Reconstruction loans to banks, railroads, insurance companies and other private borrowers are not repaid, then Mr. Reed's contention is 100 percent correct. The future will decide that question.

But, whether Mr. Reed's attempted analogy is justified by the future or not, the fact remains that the exigencies of the past few years have produced a new theory and practice of government, probably more fundamental than any other change in the federal setup since the adoption of the Constitution itself. Stated bluntly, that development consists of the utilization of government funds and government credit—the two are synonymous so long as the government is solvent—to bolster up and even to initiate private enterprise. Back of that policy is a recognition, for the first time, that the federal government has a responsibility in the matter of insuring an opportunity for livelihood to all citizens.

"Government in business" has become an actuality during the past three years and, ironically enough, under the administration of a party to which such things have been anathema and under a President who has proclaimed "rugged individualism" as the keystone of American institutions. For the cynic, this might constitute confirmation of the theory that expediency is the supreme law of government and that all so-called political principles must bow or bend to the hard facts of economics. Another view, more encouraging perhaps, is that the present depression merely planted another milestone in the evolution of the federal government, a marker indicating that at this particular time in history the American people have undertaken to adapt their system of public affairs to fundamental and inexorable changes in social and economic conditions.

It has been remarked frequently that the Civil War decided that the United States should be referred to in the singular rather than in the plural, that Washington is the capital of a unified nation rather than a common assembly point for representatives of members of a confederation which could be dissolved at will. That was one milestone. The Spanish War produced another. It made the rest of the world conscious that the United States was a real world power and that the solidarity established by the Civil War had crystallized into durable form. The World War brought home to the American people themselves a realization that the United States is an important figure in world affairs. It dissipated the parochialism which was the natural outgrowth of the nation's isolation in earlier years. That was still another milestone.

It will be noted that the results of the Civil War, the Spanish War and the World War related primarily to the status of the United States in the international field. They did not change the fundamental relationship of the American people to the American government. The Civil War, to be sure, determined that the then existing relationship was to be permanent. Incidentally, it determined that the institution of human chattel slavery was to be abolished. But there was no basic change of governmental function in the first determination, and the slavery question was so intermingled with sectional economics and partizan politics that its settlement really amounted to little more than a victory of one domestic group over another.

Prior to the government's entry into the field of private business during the present depression, the only far-reaching change in relationship between the individual citizen and the federal establishment was that involved in the Eighteenth Amendment. That represented one form of federal social consciousness and an attempt to translate a sociological-religious concept into legislation. It looked like a milestone at the time but, just now, it is beginning to take on the appearance of a detour sign. Anyway, it was an effort based on the theory that the federal government was responsible for the moral welfare of the individual citizen.

Now comes the theory that the federal government is also responsible for the economic welfare of the individual, and the creation of the Reconstruction

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Finance Corporation as a method of discharging that responsibility. Simultaneously, the presidential candidates of both major parties gave public approval to this new concept of federal responsibility; one candidate translated his theory into actuality in the Reconstruction Finance Corporation, and the other promised to go even further if elected.

President Hoover, at Cleveland, on October 15, said:

> The people of a free nation have a right to ask their government, "Why has our employment been interrupted? What measures have been taken in our protection? What has been done to remove the obstacles from the return of our work to us?"
>
> They not only have a right to ask these questions, but to have an answer.

President-elect Roosevelt, in San Francisco, September 23, said:

> Every man has a right to life; and this means he has also a right to make a comfortable living. He may by sloth or crime decline to exercise that right; but it may not be denied him. We have no actual famine or dearth; our industrial and agricultural mechanism can produce enough and to spare. Our government, formal and informal, political and economic, owes to everyone an avenue to possess himself of a portion of that plenty sufficient to his needs, through his own work.

Mr. Norman Thomas, the Socialist candidate, probably would disagree with Mr. Hoover and Mr. Roosevelt as to the proper methods of translating such principles into action but it is highly unlikely that he would challenge the principles themselves.

So much for the theory. What of the practice? Arthur A. Ballantine, Under Secretary of the Treasury, summed up the situation recently when he said:

> For the first time in our history, our nation has come to the comprehensive support of our economic machinery through the use of public credit.

At the same time, perhaps mindful of his party's perennial denunciations of "government in business," Mr. Ballantine observed:

> It is essential that the work of the Reconstruction Finance Corporation be confined to this temporary service.

Undoubtedly, Mr. Ballantine is sincere in his advocacy of terminating the Reconstruction Finance Corporation as soon as the emergency has passed. Also, there is no doubt that similar views are held by most responsible leaders of both parties in Washington. But it must be remembered that both parties since time immemorial have been promising a general overhauling of the federal bureaucracy in the interest of national economy. Their promises rank with discussions of the weather, in volume, persistence, and in the common characteristic that nothing is ever done about it.

The abolition of even an insignificant bureau is a major political operation in Washington. Local interests protest, so do the employees to be dropped, so do the latters' sisters and cousins and aunts scattered through Congressional districts all over the land. In the case of the Reconstruction Finance Corporation there is now a pay roll of about sixteen hundred persons. That makes a sizable bureau. But it happens that the natural opposition by the employees is not the primary obstacle to a speedy termination of this agency. The real difficulty lies in the character of the corporation itself.

During the eight-month period, February 2 to September 30, the corporation authorized loans aggregating $1,514,631,518.02 to nearly six thousand borrowers. Before this article is printed those totals will be increased by millions of dollars and hundreds of borrowers. If the corporation uses all of the resources given it by law, it will make loans aggregating $3,800,000,000 from the time of its creation until January, 1934, when its loaning powers will lapse by law.

Now it is obvious that an institution of that magnitude will not pass out of the picture overnight. First, its affairs must be liquidated, and the liquidation presents a problem that will not be easy to solve. The corporation is both a borrower and a lender. It was set up with an initial capital of $500,000,000 supplied by the Treasury. That capital, of course, is a liability for the corporation. The remainder of its funds have been obtained through the sale of its own debentures; that is, by borrowing. So far it has sold all of its debentures to the Treasury, although it has authority to sell them to the general public if that course is deemed advisable.

When the time comes for the corporation to go out of business it must first discharge its debts. To do that it must collect on the loans it has made with the money it has borrowed. That means it must call its loans to banks and railroads and insurance companies and all of the other institutions which have borrowed. Anyone who has had the slightest experience with government collection of loans is likely to be highly sceptical about the prospects for a speedy liquidation of the corporation through such procedure. The government has the reputation of being something of a Shylock in the collection of taxes, but loans are different. There are today many millions of dollars of government loans for seed, for drought relief, flood relief, irrigation and reclamation developments, which are long overdue and which, if the past may be taken as an example for the future, will probably never be collected at anything like par value.

An extremely fertile imagination would be required to picture the political furor that will ensue if and when the Reconstruction Finance Corporation announces that it is ready to go out of business and wants all of its debtors to settle up. Every member of Congress would be deluged with protests from banks and railroads in his district, there would be threats of another stock market crash, there would be tremendous political pressure for postponment.

It is true that all of the Reconstruction Finance Cor-

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poration loans, save the authorized $300,000,000 for direct relief to states, are made upon what is considered adequate security. If the loans were being made by private capital, that would solve the problem; either the loans would be paid when they mature or the creditor would take over the pledged security. The ultimate possibilities of applying similar procedure to the Reconstruction Finance Corporation loans were called to the attention of Congress when the original Reconstruction Finance Corporation bill was under consideration in the House.

Representative LaGuardia of New York, once elected to Congress as a Socialist, declared the chief merit of the bill was that it paved the way for the government to take over the railroads and other utilities by foreclosure instead of buying them at inflated valuations. From LaGuardia's standpoint that may be a desirable eventuality, but it is doubtful if it would command a majority in any Congress of the near future.

It is much more likely that, when the day of reckoning comes, Congress, in its wisdom, will decide that the "present emergency" will not terminate until after the next election and the Reconstruction Finance Corporation will continue in Washington, an ironic memorial to the philosophy of "rugged individualism" out of which the corporation was born.

INTERRACIAL RELATIONS

By WILLIAM M. MARKOE

AT THE close of the Civil War, there were in the United States approximately 200,000 colored Catholics out of a total Negro population of about 4,500,000 people. Today, after nearly seventy years, the total Negro population has increased to over 13,000,000 souls, while the number of colored Catholics has remained almost stationary or, as is claimed by some, may have grown to 250,000 communicants. In other words, while the total Negro population has just about trebled itself or increased 300 percent, the number of colored Catholics has increased, if at all, about 25 percent. Or whereas seventy years ago 4.4 percent of all Negroes were Catholics, today only 1.9 percent are members of the Church. In brief, the Church is influencing the colored people of the country as a whole less today than she was at the close of the Civil War. This clearly indicates that something is wrong—that Catholicism is not reaching American Negroes with its supernatural message and means of salvation.

That which is wrong is quite obvious. It is not that the Church has been unsolicitous for the spiritual welfare of the Negro population. During the past seventy years an aggregate of hundreds of priests and thousands of Sisters have consecrated their lives with heroic zeal, self-sacrifice and generosity to the conversion of the race. Much money, time and labor have been expended on the Negro apostolate. Indeed, thousands of converts have been made. But the substantial and permanent results have been meager. The drifting away from the Church and the loss of faith on the part of Negroes has been nearly as great as the yearly increase in the fold. It is true that circumstances, now largely a matter of history, such as religious persecution, European immigration, the struggle entailed in the preservation of the Faith of those already Catholics and the building up of the American dioceses, parishes and Catholic educational system, the isolation of the Negro from Catholic centers of influence and population, and the poverty and low economic status of the vast majority of Catholics, all combined to hinder a more gigantic effort being put forth by the Church to influence and impress the Negroes of the country. But nevertheless a great deal of effort has been made to convert them, with results, however, which are very unsatisfactory and point to an obstacle far more potent than those circumstances enumerated.

This obstacle blocking the work of the missionary is the American pagan philosophy of interracial relations. A philosophy which is not Catholic, which is not founded on fact, not based on a foundation of sound theology and which is not scientific. A philosophy, nevertheless, constituting a platform on which, to a great extent, American missionaries to the Negro have been forced to stand while preaching the Gospel of Christ to the colored race. Since the platform is wobbly, the superstructure which they have attempted to build has been and is quite shaky and unstable. They have baptized their thousands, have built churches, opened schools, implanted the faith in the hearts and minds of Negro children, but the years roll by and the number of colored Catholics remains, in general, about the same.

If we analyze the innumerable particular obstacles which hinder the conversion of the Negro race and which are to blame for the non-preservation of the faith amongst colored Catholics, they are in each instance reducible to the one common fundamental difficulty of the American concept of interracial relations. The fewness of the priests and Sisters in the Negro mission fields, the dearth of vocations to the orders especially devoted to Negro mission work, the lack of a colored clergy which is of fundamental importance to the progress of the faith amongst the colored population, the poverty of the colored race due to economic handicaps which make it well nigh physically impossible for Negro Catholics to supply themselves with the material facilities necessary for the spread and preservation of their faith, the pitifully small contributions from white Catholics averaging one-third of one penny

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per capita for the first sixty years after the Civil War, the non-admission of Negroes to many Catholic schools, discrimination in churches, an overemphasis on the Negro parish, and a considerable lack of share in various phases of the nationally organized life of the Church are in each instance, upon a candid examination, found to be an outgrowth of the American interracial bug-a-boo.

Many non-Catholic individuals and various organizations and agencies have indulged in much interracial activity to correct what is false and wrong in America's traditional philosophy of interracial relations, and they have accomplished some good, but they have not eradicated the evil. Some even claim that interracial relations are steadily becoming worse and more pagan. Something more than a non-Catholic effort—more than efforts on the part of pagans of the type of Darrow—is required to correct an interracial philosophy which is non-Catholic in its source and roots and which is itself pagan in the last analysis. The influence of true religion must be brought into the field of interracial action to develop and crystallize a national Catholic philosophy of interracial relations to supplant the false, pagan philosophy now the vogue.

This is the purpose and aim of the National Catholic Federation for the Promotion of Better Race Relations. The pagan philosophy of race relations, based on selfishness, pride and falsehood, which says the Negro in his relationship to whites, in whatsoever walk of life or at whatsoever point of contact, is essentially different, essentially inferior, necessarily unmoral, by nature a servant, biologically a threat, fit to be exploited, economically to be discriminated against, must be discarded as it can no longer hold place in the minds of intelligent men or be looked upon as consistent with Christian truth and charity. The Federation has undertaken, as stated in the official program of the organization's recent eighth annual convention, "to promote relations between the races based on Christian principles, through the education of the public as to the situation, needs and progress of the Negro group in America."

To accomplish its purpose the Federation proposes to adopt practical ways and means. America's prevalent false philosophy of race relations is largely due not to malice, but to interracial ignorance, misunderstanding and inacquaintance with facts. It feeds on much the same fodder as does religious intolerance and hatred. The Federation hopes to introduce the Christian ethics of race relations more and more into the curriculums of Catholic seminaries, colleges and universities. More than sixty non-Catholic colleges in America offer lectures in their schools of sociology on the question of race relations. Catholic colleges must do likewise and not leave this whole very important social question of race relations to the utilitarian whims of non-Catholic educators. Catholicity must influence the discussions and literature on race relations as it does the science of social economics, to build a Catholic interracial philosophy and platform on which the Catholic missionary to the Negro, and the whole Catholic body, may safely stand in the matter of interracial relations which would result in an incalculable progress of Catholicity with both white and colored people. Until this is done we will continue beating our heads against stone walls, as far as the conversion of the Negro race in America is concerned.

The Federation is making use of the radio and press as a medium of intellectual contacts between the races for the discussion of phases of interracial relationship in the light of Catholic principles. It proposes to organize Catholic interracial groups and study clubs and to make the many so-called Negro parishes bases of interracial Catholic Action as a further justification for their existence, as opposed to the purely racial parish idea which often aggravates interracial harmony rather than promotes the same to the detriment of the Negro apostolate. The Federation advocates a greater share for colored Catholics in all established fields of organized Catholic Action. It proposes to develop a Catholic literature on the subject of race relations, to coöperate more and more with the National Catholic Welfare Conference's Department on Industrial Relations, which department each year joins with the Federation in conducting a splendid interracial conference on the Negro in industry; to hold other more general regional interracial meetings as well as its great annual convention which has become a shining spectacle of Catholic interracial coöperation and amity. Thus the National Catholic Federation for the Promotion of Better Race Relations hopes to influence America's national interracial thought.

The Federation's program is different from other interracial programs in so much that it is to be essentially Catholic and is to be essentially based on the supernatural principles and virtues of Jesus Christ, which the Federation believes are the only solid foundation for any permanently successful interracial action. Thus only can the so-called race question be solved.

The Mourners

The old year is passing.
The trees in my orchard,
Shrouded in mist like grey mourning veils,
Weep heavy slow tears.
They are remembering the gifts he brought them,
Gay happy garments for spring,
Long summer days for developing
The fruit that in autumn, all red and gold,
They yielded gladly to the gatherers.
It is their time for sleep,
But tonight they awaken,
And remember the gifts he brought them,
I, the gift he asked of me,
My face is wet, whose tears are these?
The old year is passing,
We are his mourners,
I and the trees.

PHYLLIS DIX.

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HOW MIRACLES HAPPEN[1]

By RUSSELL WILBUR

ON A CERTAIN occasion, my dear brethren, there came one of the rulers of the synagogue named Jairus and, seeing Jesus, fell down at His feet and besought Him much, saying: "My daughter is at the point of death; come lay Thy hand upon her, that she may be safe and may live." And Jesus went with him, and a great multitude followed them, and the multitude thronged Jesus. And a woman who was under an issue of blood twelve years and had suffered many things from many physicians and had spent all that she had and was nothing the better, but rather worse, when she had heard of Jesus, came in the crowd behind Him and touched His garment. For she said: "If I shall touch but the garment, I shall be whole." And forthwith the fountain of her blood was dried up and she felt in her body that she was healed of the evil. And immediately Jesus knowing in Himself the virtue that had proceeded from Him, turning to the multitude, said: "Who hath touched my garments?" And His disciples said to Him: "Thou seest the multitude thronging Thee, and sayest Thou who hath touched Me?" And He looked about to see her who had done this. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said to her: "Daughter, they faith had made thee whole: go in peace, and be thou whole of thy disease." While He was yet speaking, some come from the ruler of the synagogue's house, saying: "Thy daughter is dead; why dost thou trouble the Master any further?" But Jesus, having heard the word that was spoken, saith to the ruler of the synagogue: "Fear not, only believe."

On another occasion one of the Pharisees desired Jesus to eat with him. And Jesus went into the house of the Pharisee, and sat down to meat. And, behold, a woman that was in the city, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment. And standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with ointment. And the Pharisee who had invited him, seeing it, spoke within himself, saying: "This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner." And Jesus answering, said to him: "Simon, I have somewhat to say to thee." But he said: "Master, say it." "A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, He forgave them both. Which, therefore, of the two loved him most?" Simon answering, said: "I suppose he to whom he forgave most." And He said to him: "Thou has judged rightly." And turning to the woman, he said unto Simon: "Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not annoint; but she with ointment hath anointed My feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less." And He said to her: "Thy sins are forgiven thee." And they that sat at meat with Him began to say within themselves: "Who is this that forgiveth sins also?" And He said to the woman: "Thy faith hath made thee safe, go in peace."

Yet again, it came to pass, as Jesus was going up to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men who were lepers, who stood afar off, and lifted up their voices saying: "Jesus, Master, have mercy on us." Whom, when He saw, He said: "Go, show yourselves to the priests." And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before His feet, giving thanks; and this was a Samaritan. And Jesus answering, said: "Were not ten made clean, and where are the nine? There is no one found to return and give glory to God but this stranger." And He said to him: "Arise, go thy way, for thy faith hath made thee whole."

Yet again, it came to pass as Jesus drew nigh unto Jericho, on His way up to Jerusalem to suffer His Passion and His Cross, that a certain blind man sat by the wayside begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: "Jesus, Son of David, have mercy on me." And Jesus standing commanded him to be brought unto Him. And when he was come near, He asked him, saying: "What wilt thou that I do to thee?" But he said: "Lord, that I may see." And Jesus said to him: "Receive thy sight; thy faith had made thee whole." And immediately he saw, and followed Him glorifying God. And all the people, when they saw, gave praise to God.

Finally, my brethren, I ask you to recall the incident which occurred as Our Lord came down from the mountain of His Transfiguration. As He came to His

[1] Sermon, entitled "Faith, the Dispositively Efficient Cause of Miracles," preached by the Reverend Russell Wilbur at a solemn celebration commemorating the centenary of the giving of the Medal of the Immaculate Conception to the Venerable Catherine Labouré. The texts used were:

"Ask, and it shall be given: seek, and you shall find: knock, and it shall be opened to you. For everyone that asketh, receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened" (Saint Matthew, vii, 7-8).

". . . Amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove; and nothing shall be impossible to you" (Saint Matthew, xvii, 19).

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disciples and to the multitude, there came to Him a man falling down on his knees saying: "Lord, have pity on my son, for he is a lunatic, and suffereth much; for he falleth often into the fire, and often into the water. And I brought him to Thy disciples, and they could not cure him." Then Jesus answered and said: "Oh unbelieving and perverse generations, how long shall I be with you, how long shall I suffer you? Bring him hither to Me." And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour. Then came the disciples to Jesus secretly and said: "Why could we not cast him out?" Jesus said to them: "Because of your unbelief. For, Amen, I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove, and nothing shall be impossible to you."

And, indeed, my brethren, this miracle of divine power was wrought in response to a faith hardly as great as a grain of mustard seed, for we read that the father of the afflicted boy had cried out to Jesus: "If Thou canst do anything, help us, having compassion on us." And Jesus saith to him: "If thou canst believe, all things are possible to him that believeth." And immediately the father of the boy crying out, with tears said: "I do believe, Lord, help my unbelief."

My brethren, how are we to understand these events? It was the Lord Jesus by His divine power Who healed this woman with the issue of blood; but the Lord Jesus ascribes the miracle not to Himself or His divine power but to the faith of the woman. "Daughter," He said to her, "thy faith hath made thee whole."

It was the Lord Jesus by His divine power Who spoke the absolving words, "Thy sins are forgiven thee," to the woman that was a sinner in the house of Simon the Pharisee. But Jesus, Himself, ascribes her justification not to Himself and His divine power, but to the faith of the woman, for He said to her: "Thy faith had made thee safe, go in peace."

It was the Lord Jesus by His divine power Who cleansed the ten lepers as He was going up to Jerusalem through the midst of Samaria and Galilee; but Jesus, Himself, ascribes their cleansing not to Himself and His divine power but to their faith; for He said to the one who was grateful enough to return and give glory to God: "Arise, and go thy way, thy faith hath made thee whole."

It was the Lord Jesus by His divine power Who gave sight to the blind man at the gate of Jericho. But Jesus, Himself, ascribes the miracle not to divine power but to the faith of blind Bartimaeus, for He said to him, "Receive thy sight, thy faith had made thee whole."

And in the case of the lunatic boy, or as Saint Mark calls him, the boy with the dumb spirit, we have seen that it was the mustard-seed-like faith of the boy's father, the poor man who cried out, "Lord, I believe, help Thou my unbelief," which was the occasion of this mighty work.

How, I say, shall we understand these events and these words of our Divine Lord?

Will you bear with me, my dear Christian people, if we occupy ourselves briefly with certain dry and difficult theological matters which one must necessarily consider who would answer this question?

God, my dear brethren, exists somehow really distinct from His creatures and from the world which they constitute. But we cannot in the least conceive positively just how He is, or indeed can be, really distinct from the world; nor by the same token can we in the least conceive positively just how He can act upon the world, as it were, from without, and by an action really distinct from that of created causes.

Again, God is no doubt somehow personal, but we cannot in the least conceive positively just how He is, or indeed can be, personal, nor dare we ascribe to His divine action anything of that element of capricious or arbitrary choice which our feeble imagination inevitably associates with the idea of personality. The high and holy One that inhabiteth eternity is somehow personal and we can somehow commune with the Eternal as with a person; but the eternal and infinite God acts and operates not with the wilfulness which our imaginations inevitably associate with personality, but God acts and operates rather with the uniformity, and, if I may say so, impersonality, of a law of nature, of a natural force or principle.

[1] [In God, there can be no *Sic volo, sic jubeo, stat pro ratione voluntas* (Thus I will, thus I command; let my sheer will be the sufficient reason of what I choose to do). For in God reason and will are really identical; and even virtually distinct, so the divines say, only by a minor not a major virtual distinction. With us, on account of the real distinction between our reason and our will, and on account of the inability of our reason directly to penetrate intrinsically to the bottom of any individual thing or choice, free will always involves the imperfection of a certain caprice or arbitrariness so far as the intrinsic grounds of our free choice are concerned. Not so in God Whose will is really identical with His reason and in Whom "there is no variableness, neither shadow of turning."]

Do not imagine for one moment that the preacher is here abounding in his own sense. It is Saint Thomas Aquinas himself who explicitly teaches that there are only three ways in which we can positively conceive one thing to be really distinct from another; namely, by genus, species or number.

General Grant, for instance, was really distinct from General Lee by number; both belong to the human species. General Lee was really distinct from his horse Traveller by species; both belonged to the genus animal. An orange is really distinct from its own quality of sweetness or sourness as the case may be by a distinction of genus; since the orange belongs to the supreme genus, substance, and the quality of sweetness or sourness to the supreme genus, accident.

[1] The passages in brackets were not used in preaching.

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Saint Thomas Aquinas also explicitly teaches that God infinitely transcends all number, species and genera. According to metaphysical reasoning we can attribute oneness to God only by an analogy of proportionality. It is Saint Thomas, then, who implicitly teaches that God cannot be really distinct from anything else by genus, species or number. It is then virtually in accordance with the mind of Saint Thomas that we hold that God, though somehow really distinct from His creatures, cannot be really distinct from them in any way that our human intelligence can positively conceive; and consequently that, since the mode of operation always follows necessarily the mode of existence, God cannot act as if He were really distinct from His creatures and from their universe in any way that human intelligence can positively conceive.

All of our conceptions of divine revelation, of prophecy, of miracles, of divine providence, of biblical inspiration and of that supernatural assistance which guarantees the infallibility of the Church—all these conceptions need to be thought out more deeply and subtly in accordance with the conception of God's existence and operation which has just been elaborated.

The long and short of it is, my dear brethren, that God never simply interferes with, or intervenes in, the affairs of creatures either in the natural or in the supernatural order. Let me repeat, creation once for all having taken place and the supernatural order, with its constant steady flow of supernatural grace, having been once for all constituted, neither in the natural nor in the supernatural order does God ever simply intervene or interfere, cancelling or superseding the action of secondary causes or reducing secondary causes to be mere instrumental causes of His purpose.

No doubt, in the natural order there are events which can only be ascribed, because of the excellence of the power which they manifest, to the divine supravention upon the action of secondary causes which have already begun to act in accordance with the order of nature. For instance, when life first appeared in the material universe its appearance can only be ascribed to the supravention of divine power coming down upon matter which, in accordance with the order of nature, had been somewhere properly disposed to claim, if I may use the term, and to receive, a vegetable soul.

When in the course of time animal life began, its emergence can only be ascribed to the supravention of divine power coming down upon matter properly disposed—probably it was already living matter in the plant order—to claim and to receive the higher gift of an animal soul.

And, as we all know, every human soul is the creation not of the parents who merely procreate the soul of the human child, but of the living God Whose divine supravention upon the parental procreation is necessary in order that the Godlike power of reason may lodge within a living animal and be the very form and pattern of its conscious life. The creation of the human soul takes place no doubt in accordance with fixed laws; it comes within what is called the uniformity of nature but, because of the excellence of the power manifested and of the result achieved, it can be ascribed to the living God alone. The parents, however, are more than merely instrumental causes of the child's existence and of the creation of its soul; they act of their own motion and are therefore efficient, but merely dispositively efficient, causes of the soul's creation.

And, doubtless, my dear brethren, the supernatural order once constituted has its own fixed laws and its own uniformity. The minister of the sacraments is the dispositively efficient cause and not merely the instrumental cause of the sanctifying and sacramental grace conferred by the sacraments. This is in accordance with Saint Thomas Aquinas's earlier and, surely by his own principles, sounder teaching; and has been revived in our own day by the great Jesuit theologian, the one time Cardinal Billot. Thus, it is the minister of baptism who with a dispositive efficiency regenerates the soul of the baptized. It is the great liturgical prayer of the Church in the Mass which, through the dispositively efficient intention and action of the consecrating priest, properly disposes the bread and wine of the Holy Eucharist to be converted by the divine power into the Sacred Body and Blood of our Lord Jesus Christ.

And so it was, we may be sure, my dear brethren, with regard to the great mystery with which today our hearts are full: with the great mystery of the Immaculate Conception of the Blessed Virgin. Why is it, do you suppose, that Holy Mother Church celebrates with such solemnity the feasts of Saint Joachim and of Saint Anne, personages of whom we have no historically authentic information and whose very names are of legendary provenance? Surely, it is because the Church by a kind of divine instinct has been aware that only a most holy father could beget, and only a most holy mother could conceive, an offspring so holy, that in the first instance of its conception it should be, "by the singular grace and privilege of Almighty God and by the foreseen merits of Jesus Christ the Saviour, preserved immune from every stain of original guilt." Never before the union of Saint Anne and, we may be sure, never since has consummated marriage been so holy and the bed so undefiled as in the procreation of her who was predestined to be the Immaculate Mother of God.

And this great truth which we have been expounding throughout the course of this sermon is exemplified most of all in the life of the great Mother of God, Mary Most Holy, herself. Saint Bernard says of Our Lady, that she could not have conceived the Eternal Word of God in her womb had she not first conceived Him in her heart. And more than one of the Fathers have said that by the power and charm of her holy and immaculate virginity, Mary drew down from heaven the Eternal Word of God into her womb.

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She was then no mere instrumental, but the dispositively efficient, cause of the Incarnation itself. It is to her and to her alone that we owe it under God that the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth. Oh, Mary, conceived without sin, pray for us who have recourse to thee!

And to what, my dear brethren, to what, my dear Sisters of Charity of St. Vincent de Paul, to whom do we owe the Miraculous Medal? Who was the dispositively efficient cause of that great apparition of the Blessed Virgin in the Chapel of the Seminary of the Rue Du Bac? Who was the dispositively efficient and no mere instrumental origin of all the graces and consolations and healings that have flowed from that apparition and that medal? Perhaps even, mediately, of the definition by Pope Pius IX of the dogma of the Immaculate Conception itself; a definition made some twenty-four years later and after a great tidal wave of devotion to the Blessed Virgin, begun it would seem by the Apparition of Our Lady of the Miraculous Medal. You have answered me already in your own minds, my dear religious. It was your own Sister, the Venerable Servant of God, Catherine Labouré. Listen to the words which one of her oldest associates wrote to the Superior of Catherine Labouré's convent after the death of the holy nun. "There remains," writes Sister Grand, "however, one circumstance. I refer to the interior preparation for the reception of the precious grace with which she was favored. It appears that for a long time before, this pure and fervent soul burned with desire to see the Queen of Angels and with holy importunity solicited the signal grace that finally crowned her desires."

Note well—"it appears that for a long time before this pure and fervent soul burned with desire to see the Queen of Angels and with holy importunity solicited the signal grace that finally crowned her desires." Ah, yes, desire! Desire and holy importunity! What is it, my dear people, that we desire and that we desire with importunity? And is our importunity holy? Holy enough? De we desire with holy importunity and faith the sanctification of our own souls, the conversion of sinners, and the liberty and exhaltation of our Holy Mother, the Church?

What is it that you desire, dear Daughters of Charity? Why should you not desire for the honor of your order, for the greater glory of Saint Vincent de Paul, her father and yours, for the greater glory of Mary Immaculate, and for the greater glory of God, Himself, the beatification and canonization of your Sister and Saint Vincent's daughter and Mary's client and God's child, the Venerable Servant of God, Catherine Labouré? And if miracles are necessary for her canonization you will provide them! Your faith, dear Sisters, be it sufficiently pure, sufficiently humble, sufficiently holy, above all, sufficiently importunate—your faith will work the necessary miracles. In other words, your faith, if it be sufficiently strong, humble, pure in its intention, sufficiently insistent, will in accordance with the uniformity of supernature, in accordance, that is, with the uniform laws that govern the supernatural order, evoke and elicit the divine power to supravene upon the intensity and purity of your faith and of the faith of the devotees and clients and patients of the Venerable Catherine Labouré and work the miracles necessary to her canonization.

[1] [However, it is of the utmost importance to remember that we cannot command miracles or count upon their occurrence with that approximate infallibility of control or anticipation with which we now command or anticipate many classes of events on the natural plane, or reasonably expect to learn to control or anticipate them.

The time may come when we shall be able to count, with approximate infallibility, upon the emergence of life in a test tube; provided we combine certain chemical elements according to certain proportions under certain conditions of pressure and temperature. Although even then according to most Thomistic-Aristotelian philosophers we shall be obliged according to sound conceptions of causality to ascribe the emergence of life to an immediate supravention or accession of divine power. *Ordinans exspectavi Dominum.*

But we shall never be able to count with approximate infallibility upon the quasi-instantaneous healing of an organic lesion at Lourdes or any other shrine. These things are in the Divine Hand incommunicably. *Exspectans exspectavi Dominum.*

The natural order, did it exist by itself, would be essentially intelligible more or less through and through, so far as we are concerned; at least *in actu primo* (i. e., abstractly speaking). And in spite of the marginal infra-intelligibility of matter and the marginal supra-intelligibility of free will, the ratio of extraordinary to ordinary events would be subject, at least *in actu primo* to what we may call "actuarial" computation.

But in the existing order of Divine Providence supernatural events, being essentially supra-intelligible, the ratio of extraordinary events of a supernatural character to ordinary events is undeterminable so far as affording any basis of approximately infallible control or anticipation is concerned.

We can never judge with even approximate infallibility concerning the requisite intensity and purity of intention of the supernatural faith required for a given miracle; although we can know that according to the uniformity of supernature, the miracle will certainly take place if the faith necessary to produce it with dispositive efficiency is requisitely strong and pure in its intention.

This is doubtless what Saint Thomas means when he says that miracles take place *praeter rationes seminales,* but not *praeter rationes causales.* The seminal reasons of the cosmic process, immanent in the natural

[1] The passages in brackets were not used in preaching.

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order and subject to the uniformity of nature, are all of them, at least *in actu primo,* intelligible to us, but the causal reasons of things, existing transcendently and immutably in the Divine Mind must ever remain unintelligible to us so far as the supernatural order and its uniformity are concerned; except, of course, in so far as Divine Revelation discloses them to us enigmatically (*per speculum in aenigmate*). But in the matter of the requisites for the working of miracles nothing has been disclosed to us except the necessity of strong, single-minded and importunate faith.]

So then, dear Christian people, let us all desire and desire with holy importunity whatever it is that we need; whatever it is for which we can in all sanctity and humility wish. "Ask, and it shall be given: seek, and you shall find: knock, and it shall be opened to you. For everyone that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. . . . Amen, I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you."

BAD FROM BOTH SIDES

By PHILIP BOARDMAN

HERE is a typical street in an old French city. It is narrow, paved with rough cobblestones, and has drainage gutters in place of sidewalks. Into this mediaeval setting come two Americans, picking their way among rubbish and urchins. But they are so concerned with walking carefully that they fail to see a charwoman on the point of emptying her wash-pail from above. She gives a shout of warning and apology combined—just too late. At this climax to a weary day of sightseeing, the visitors explode with curses against the unspeakable washlady. She then revokes her apology and abuses the ill-mannered Americans until they retreat in disgust. . . .

Tourists and charwomen make up the great bulk of international contacts, yet they do not understand each other. Is the difference between Gallic and Anglo-Saxon mentalities at the bottom of Franco-American relations, or is there something more basic and more tangible?

For centuries France has met foreigners chiefly on her own soil—soldiers of invading or allied armies, sailors of war and commerce, scoundrels of all kinds, tourists, students—and has seen them all on their worst behavior. And they in turn have seen mainly the worst of France. This is the heritage which underlies both French prejudice against foreigners and American opinions of France.

The result of all American tourists' sojourns in France—whether shoppers, sightseers or boasters—is almost invariable. They all encounter some poor hotels, walk in dirty streets, attempt to open train windows; and then return home convinced that France is uncivilized. But what they leave behind for their hosts are memories of boorish manners and bad taste.

"Every nation has its burden of evil as well as its heritage of good; but the foreigner discovers first of all the evil." Thus did the late Professor Sir Patrick Geddes, that dynamic educator-scientist and friend of France, sum up the whole process of international relations. He revealed the basic intercourse of any two nations as something more stable than political or economic flurries because it is actually more base. Differences in mentality only determine the form of expression for these low antipathies, while current events are but convenient pegs on which to hang stored-up hatreds. For the bottom of Franco-American relations is literally an age-old exchange of evil on the gutter level.

I watched this process going on in Southern France for nearly three years. During the first months I took an active part in it and discovered nothing but evil. I used to walk from pension to university reviewing what seemed to be the essentials of French civilization. First, there was primitive plumbing. That meant shaving with cold water and, if cleanliness was desired, subscribing to the municipal bathing establishment. (There were only two private bathtubs in the entire city: one belonging to an American family and one used as a coal bin.) Then came sanitation, or rather the lack of it. Those unmentionable institutions along the boulevards were one proof of this; and how they shocked the high-minded speakers of English! Next on my route was the Place du Marché where I would contemplate, as it lay on the uncovered stands, pawed and haggled over by old women, the food that was to turn up next day at table. There, too, I met the landlady's boy as he went homeward using as walking-sticks what would be tomorrow's bread. And finally I reached those venerably unaired buildings that were distinguishable from the surrounding slums only by the ironic inscription: "Palais de l'Université."

All of my experiences seemed to prove the superiority of Anglo-Saxons. When tradespeople sold me what I didn't want at twice its price, I recalled the nobility of Yankee shopkeepers. Whenever I passed by a café and looked in through the smoky haze of iniquity, I remembered the uplifting effects of prohibition at home. And when I failed to convince a taxi-driver, with text-book French, that he was an unprincipled knave, I used to invoke the ethics of American transportation. I learned through many object lessons that the dominant quality of the French mind was its aversion to open windows; for neither logic nor sentiment could shake the Gallic faith in *courants d'air.* But the crowning experience took place once as I was

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boarding a public bus. I happened to touch a Frenchman's foot, but instead of "Pardon, Monsieur!" I said only "Pardon." "Damm Engleesh dog wiz no mannaire!" he responded, and then gave me a lesson in politeness of which every other word was unprintable English. When I pointed out the error of his teaching, he tried to throw me off the bus.

The French people, meanwhile, were busy with their own observations. And while I considered certain of their opinions of me as rather prejudiced, I had to admit that they rightly described some of my compatriots. Out of three thousand students at the University of Montpellier one year there were about thirty English and Americans. Twenty-eight of them went quietly about their work and pleasure, making little impression on the French. The twenty-ninth was known throughout the city as Monsieur Cognac because, although continually under its influence, he carried a bottle of it in his pocket for reference. The other outstanding American was nicknamed Monsieur le Porc, from both manners and general appearance. His great achievement was on the occasion of a visit to the big wineries of Languedoc that was organized by French university and agricultural officials. When samples of wine were offered, along with a scientific account of vinification, Monsieur le Porc assimilated all of the former that he could reach and got stupidly drunk for the day. To the party and to all the villages along the way he proclaimed himself a "good ol' 'Merican!" For most of the peasants it was their first opportunity to see a real citizen of the United States.

Languedoc has an interesting relation with America through the grapevine. When the phylloxera plague of fifty years ago had nearly wiped out the vineyards of southern France, it was the introduction of an American grapevine that saved the whole wine industry. And every vine that is planted today has undergone a two-year process of grafting a French stalk on an American root capable of resisting the ever-present phylloxera. These *vignes américaines* are a commonplace in the life of every peasant, but they do not help him to understand our prohibition. Neither does the sight of a Bar Américain filled with thirsty tourists help him to think of it as anything but sheer hypocrisy.

This region does not attract as many tourists as the Riviera, but the American talkies, by bringing New World exaggerations into every corner of the province, largely make up for this lack of contact. News from the United States in the local press consists of murders, kidnappings and unfavorable political gestures. Literary contacts are limited to those accounts that some Frenchmen write after hasty visits to America and to translations of novels of the Sinclair Lewis type. To complete the picture, Languedoc has American jazz and a dozen or two students each year.

It is true that two very distinguished American professors gave public lectures in Montpellier one winter. But while their work was known and respected by French colleagues, they had such poor command of French pronunciation that many in the audience got up and left in disgust. Language, in this case, was the barrier to understanding, but just to possess a foreign tongue does not imply greater knowledge of that country. The man on the bus knew English and it only helped him to curse more effectively.

In both French and English there are common words which express merely a long accumulation of mutual contempt. For example, at the time of Jeanne d'Arc English soldiers were called "les goddams" in mockery of their most frequent expression. Today, the favorite term for a Britisher is "sacré anglais"; for, like the Southern phrase, "damn Yankee," these two French words are inseparable. Knowledge of English profanity is astoundingly widespread in France but not because the French study it in school. The pet adjectives of sailors are unprintably slanderous, and the most popular names with landsmen are those with the worst meanings. In the United States we have derogatory words to describe every people from Arabs to Zulus; and two of the mildest of these are "Froggies" and "Parlay-voos." In France they prefer more literary terms like "les touristes" or "les barbares." When Anglo-Saxons use an insulting phrase such as "take French leave" they retaliate with its exact equivalent: "filer à l'anglaise." And this exchange of compliments goes on even in the supposedly higher realms of journalism and literature.

There is, of course, much good in France; but it seems particularly hard for Americans to discover this heritage. In my own case, it was Monsieur Cognac and Monsieur le Porc who unwittingly helped my understanding of Languedoc. For when I realized that the French regard drunkenness as the lowest of bad taste, I began to examine all my convictions. I discovered that cafés were not dens of sin but places where respectable people came to drink moderately, converse intelligently and listen to good music. I learned that peasants were not unhygienic churls but human beings who lived by daily work, possessing an economic and moral stability which would be salvation for America. I found, when I once got beyond plumbing, that the French had created great works of art, literature and philosophy. But even though the best qualities of the French mind are like waters from a hidden spring, our American tourists will see nothing but the unsanitary drinking cup in which they are served.

The mass of Franco-American contacts can be illustrated by an immense pyramid. From its base in the gutters and battlefields of centuries, it slowly rises through tourist resorts, hotels and trains until at last it reaches a few enlightened homes. Millions of combatants, scoundrels and tourists make the bottom of the pyramid; yet there is only a handful of human beings at the top. But even if the foundation is in the gutter, human relations do not have to stay there. . . .

The street of the old city is still narrow and dirty, but the two Americans have lived and learned much in France. They now walk along at ease, keeping an

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eye out for the charwoman, and knock at a finely carved door which they did not see before. A maid ushers them in across the sunlit courtyard-conservatory to a salon filled with books and tasteful furniture. There they are greeted by the host who, as a cultured Frenchman, is glad to invite foreigners into his home once they have proved worthy of confidence. He provides an excellent dinner with good wines and deftly leads his guests into an exchange of ideas. Thus the Americans have their first glimpse of the real France.

HOME RULE IN CATALONIA

By M. MANENT

THE APPROBATION of the Catalan Statute is an event of historic importance not only for Catalonia but for the whole of Spain, and not precisely because this problem has been perturbing all Spanish politics for nearly half a century, but because its solution represents the first step toward a radical transformation in the secular structure of the Spanish state. "Four centuries of centralist, uniformist and caesarist politics, passing through two great royal dynasties, the Austrian and the Bourbon," as a well-known Catalan writer says, "have just been settled up and cancelled definitively, after having squeezed out the last drop of juice (and even a little more) from the contents of that traditional form of Spanish government."

By the recognition of the autonomy of Catalonia, Castile appears to renounce forever her old historic mission, her dreams of creating a uniform and compact Spain by imposing her own spirit on the diverse peoples which go to make up the country. On the drafting of the Constitution of the Republic, a large sector of Spanish opinion showed itself opposed to transforming, in cold blood, the unitarian structure of the state into a federal organization, but the formula of the so-called "regional" autonomies constitutes an intermediate solution, prudently adapted to the present state of Spanish political reality, and may lead, after a more or less long space of time, to the creation of a federal republic that would definitely determine the joining up of the diverse Spanish peoples in superior unity. As Señor Estelrich, one of the most intelligent Catalan members of Parliament, said: "The motto of new Spanish politics, in what pertains to state organization, is to be not unitarianism but unionism," that is to say, as the old centralist and all-absorbing formula has completely failed, a spiritual union of all Spaniards must be sought for, basing it on respect for the ethnical and cultural diversity of the country.

The Home-Rule Statute conceded to Catalonia is not that which the Catalan people voted for in their plebiscite on August 3, 1931, nor does it even contain all the wide range of faculties that the Constitution of the Republic would have permitted. So, it is only natural that it has disappointed the radical nationalists and that even the most moderate Catalanist groups have received it with a certain amount of reserve. But the great majority of the different political sectors of Catalonia agree in recognizing that the statute represents a great advance on the road to liberty for our people and an efficacious instrument of Catalanization which will allow of the complete reawakening of the national conscience, an indispensable condition of full political liberty.

One of the really liberal characteristics of the statute is the fact that it is the president of the autonomous government of Catalonia who will represent the republican government in Catalan territory, so that there will not exist any governor-general resident in Catalonia as supreme representative of the central power—which would have been unavoidable in any statute that might have been granted by the monarchy. Catalonia will elect her own parliament, will legislate freely on such important matters as civil law, railways, public charity, public health, social and agrarian action, etc., will possess her own ministry of finances, and will organize all the police services and maintain order in her own territory, as well as administer justice in all jurisdictions, except military and naval.

On the other hand, such a vital question as public instruction has been settled with a much less liberal spirit, for the whole of the cultural organization of the state will continue to subsist in Catalonia, although the Catalan government will be able to create its own centers of teaching, and it is recognized that the *Generalitat* (the Catalan government) has the right to obtain an autonomous régime for the University of Barcelona, similar to that which English universities enjoy. The solution given to the question of public instruction is precisely what has most disappointed Catalan opinion, because it reveals a mistrustful attitude on the part of the state in a matter that deeply affects the sentiments and the soul of the people.

The restrictive character of this solution is explained by the fact that the teaching question was discussed in Parliament at the culminating moment of the campaign carried on by the anti-autonomist elements against the Catalan Statute. The agitation was so strongly worked up, especially in Madrid, that at one time even the Parliament was intimidated by it, and then it appeared as if discussion of the important matters that were still pending approval would be extraordinarily difficult, and even a rupture of political relations between Catalonia and the government was feared. But as a result of the court martial of General Sanjurjo, who confessed that one of the principal motives of the rising had been to combat the aspirations of Catalonia, the remaining clauses of the Catalan Statute were at once happily approved.

So the paradox may be observed of General Barrera (the principal organizer of the military plot of August 10) who during the dictatorship represented "the most concentrated expression of anti-Catalanism" (according to a phrase of Señor Cambó), becoming, by the failure of his mad adventure, an efficacious servant to Catalan aspirations.

Señor Azaña, the chief of the government, who showed so little liberality when discussing the religious question in Parliament, has been one of the most sincere defenders of the liberty of Catalonia. For this reason Catalan Catholics entertain very contradictory feelings toward the government and the Parliament of the republic which, on one hand, have been inspired by justice in settling the Catalan problem, and, on the other hand, have made grave attacks on religious liberty.

The predominant party in the provisional government of Catalonia is also a party of the Left, its leader being President Macià. Although it is certain that in his political activity he has committed grave errors, to Mr. Macià must be given credit for having interested in Catalan nationalism the masses of workers who had remained indifferent to Catalanism, considering it a bourgeois movement. In speeches delivered recently by President Macià, on the statute being approved, he pleaded for concord among the different political parties of Catalonia and he spoke without any party passion of any kind. It is to be hoped that old Colonel Macià's plea will meet with a good response, and that a new era of useful political collaboration will begin for Catalonia, an era of mutual respect which will ensure to the Catalan people complete success in the autonomy recently granted them by the Parliament of Spain.

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AT ASSISI

By FELIX M. KIRSCH

IT WAS in 1894 that Paul Sabatier's "Life of Saint Francis" was both crowned by the French Academy and placed on the Index of Forbidden Books. But the book continued to wield a tremendous influence and was largely responsible for the modern interest in the Umbrian saint. However, there were many who, while they admired the brilliant style of the French writer and his ardent love for Francis that impelled him for so many years to pursue his researches into Franciscan subjects, yet regretted that all this industry produced only a false interpretation of the Little Poor Man of Assisi.

But it was a Franciscan scholar of Oxford—Father Cuthbert—who decided that the only effective means to correct Sabatier's false motivation was to provide a new biography of the saint based upon the best documentary evidence available. Father Cuthbert's "Life of Saint Francis" was subsequently voted by Sabatier to be far superior to his own "Life" and to represent the standard biography of the *Poverello*. Franciscan students quite generally share this view, and Father Cuthbert's "Life" has been translated into six foreign languages, including the Japanese, in addition to having seven editions in English. The author himself believes that his "Romanticism of Saint Francis" has been even more successful in gaining the interest of those outside the fold for things Franciscan and Catholic. But, it is in his "Life of Saint Francis" that the reader particularly noted that salient characteristic of all Father Cuthbert's writings: he is always in sympathy with what he writes about and, while he spares no effort in unearthing and presenting historical facts, his delightful style, glowing often with poetic charm, wins for his every subject the reader's sympathy—if not also his love.

"A Tuscan Penitent," being the life and confessions of Saint Margaret of Cortona, is the only other book of Father Cuthbert's, besides "The Capuchins" (published in 1929 and translated within a year into Italian and German), that deals with a Franciscan subject. Though Father Cuthbert is an ardent Franciscan, he never loses the sense of proper perspective, but invariably contends that his Franciscan subjects are treated only as phases of the much larger theme—the Catholic Church as satisfying all the needs and wants of the human heart. Illustrative of this larger theme are his books, "Catholic Ideals in Social Life" (three editions) and "God and the Supernatural," the latter being apologetic essays written in collaboration with other Catholic graduates of Oxford, and edited by Father Cuthbert. A smaller work is his "The Shepherds," a Nativity play, which was first produced in London in 1915 by Miss Ellen Craig, daughter of Ellen Terry. "The Shepherds" is still a favorite Christmas play, with Anglicans as well as Catholics. Two volumes of Father Cuthbert's projected "Bibliotheca Cappuccina," a series of critical editions of standard Capuchin works, have been published.

Much of Father Cuthbert's literary work has been done for the leading magazines in England and America. The large amount of what he has published is all the more remarkable in view of the circumstance that he has been active in several other fields. His Capuchin confrères have made him superior often and for long periods, including a term as provincial and some thirty years of membership in the Provincial's Council. In 1905 he founded the Franciscan mission in the hopfields of Kent, at the request of the Bishop of Southwark, and continued in charge until 1923. The methods adopted with good results in this mission field might well be copied in America. In January, 1911, he was appointed principal of the Franciscan house of studies in Oxford and continued in charge until November, 1930. In the vestibule of this house he put on display a stone from the thirteenth-century Franciscan Friary in Oxford and thus visualized his dream of bringing back to the university some of the glory of the ancient Franciscan school. For this he has labored faithfully and successfully.

One must accompany Father Cuthbert on a walk among the venerable colleges of Oxford and note the wistfulness in his eye as he points out the site of the mediaeval friary—now occupied by an unsightly garage—to realize how eager he is to restore its pristine glory and rediscover mayhap the precious remains of its founder, Blessed Agnellus of Pisa. Blessed Agnellus, having been sent to England by Saint Francis in 1224, established in Oxford a house and school for the Friars, and thus laid the foundation of the English Province so well that it later became the exemplar for all the other provinces of the order. The story of this ancient foundation has been told by Father Cuthbert in "The Friars, and How They Came to England."

Following in the footsteps of Blessed Agnellus, Father Cuthbert extended his activity at Oxford far beyond the walls of the friary, as was acknowledged by the university when it conferred upon him in 1916 the degree of M.A. *honoris causa*. For several years Father Cuthbert was lecturer in ecclesiastical history in the University of Oxford and examiner for research degrees in the same subject. In 1927 he was coöpted to the board of theology in the university, the first Catholic to be on the theological board since the Reformation. In 1928 when the Jesuits handed over the Church of St. Edmund in Oxford to the Capuchins, he was appointed the first pastor of the new parish. In March, 1930, he began the building of the new Franciscan Friary in Oxford.

But Father Cuthbert's activities in Oxford came to an end when the Minister General of the Capuchins appointed him in November, 1930, the first president of the new college of Capuchin writers in Assisi. As the college in Assisi is largely the result of the plea for historical research made in his two-volume work, "The Capuchins," a contribution to the history of the Counter-Reformation, one may trust confidently that the staff of research workers whom Father Cuthbert has assembled in Assisi will assist him in doing the preliminary work necessary to producing a definite history of the Capuchin Order. To this end he insists not only on studying adequately the large mass of documentary evidence pigeon-holed in the archives and libraries of Europe and America, but also on reëditing certain important Capuchin writers of the sixteenth and seventeenth centuries. In line with the work that is now being done at the Capuchin College in Assisi, he is acting as general editor of the "Capuchin Classics" (Benziger, New York), translations of Capuchin books written in the first two centuries of the order.

Bagpipes

I heard the pipes go by
while the low sun silvered the lake,
And I bade my heart be high
for their sake and for your sake,
Since even in this mean day
wild music flung aloud
mocks at the things men say,
And a passionate and proud
young head holds Time at bay.
Beauty stirs in her shroud.

SHAEMAS O'SHEEL.

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THE PLAY

By RICHARD DANA SKINNER

The Empress Eugenie

RECALLING the generous praise accorded to Cornelia Otis Skinner by the British press last summer, it is quite delightful to discover that the generosity was not extravagant, and that Miss Skinner's dramatic sequence of the life of "The Empress Eugenie" deserves to rank with her "Wives of Henry VIII" among the artistic gems of our modern theatre.

It is fortunate, I think, that Miss Skinner has mapped out for herself a very different course from that which Ruth Draper has run so brilliantly. Not that comparisons would be objectionable or harmful. But Miss Draper has the distinction of having originated (for all practical purposes) a type of dramatic monologue, and no matter how well Miss Skinner might achieve similar results, she could never hope to make her work as completely her own as Miss Draper has done. It would always be clouded by associations. As matters now stand, however, Miss Skinner has created something in her own right, a dramatic form distinctly her own, and a technique that springs directly from her own large talents. That is exactly as one would like to have it.

There is an interesting difference between "The Empress Eugenie" sequence and "The Wives of Henry VIII." In the latter, the monstrous Henry himself was the hero and the source of unity. One read deeply into his character through the women he selected to enlarge his power or satisfy his lust. In their feeling toward him, one discovered the man himself. Their eyes were the mirrors of his passion, his jealousy, his petty weaknesses and of what regal authority he exercised. To this day I cannot believe that I did not see Henry stalking across the stage. Miss Skinner made him quite as real as the six unfortunate women who felt the pressure of his heel. In "The Empress Eugenie," on the other hand, it is the unhappy Spanish gentlewoman herself who from the first holds the central position. We do see the third Napoleon through her eyes, but only faintly, and as the cardboard figure he was. We see rather more clearly the figure of Eugenie's son, the center of her hopes and ambitions and love. Still more clearly, perhaps, we see the restive, glory-loving, admirable and yet cruel people of France, led to annihilation, if necessary, by the surge of success, but rebelling pitilessly against the scourge of failure. We see this curious France become more and more a part of the very being of Eugenie, until, a year before her death, the return of Alsace and Lorraine seems to set a term to her need of life itself.

That part of her life which we see begins with the feeling of the foreigner and ends with the feeling of the French empress, or, even more, with the feeling of the woman of France. It is a subtle transition, but one which Miss Skinner has not failed to delineate with certainty and power.

Nevertheless, the drama belongs above all to Eugenie herself —to a woman who understood her husband's weaknesses and saw the dangers he failed to see. She knew that he should never lead an army. She felt the growing power of helmeted Prussia. She was striving more for a dynasty than for the success of a single reign. Perhaps that is why her love and her hopes centered so early and so completely in her son. She must have felt that the Bonaparte blood would again bring forth a genius, even if it failed so obviously to do so in the case of her husband. That is why her son's death with the British forces in South Africa became a tragedy of double import in her life. It is also why her surmounting of all bitterness placed her among the heroines of Europe.

In the rendering of this sequence, Miss Skinner has used the same subtle literary and dramatic economy which gave real distinction to "The Wives of Henry VIII." It is not alone as an actress, nor even as an artist at portraying inner character that Miss Skinner holds preëminence. It is chiefly, I think, as a dramatist of rare artistic skill and keen intuition. Single-handed, she can make historical characters live for us as few playwrights can do, even in full length plays. That is why I sincerely hope that she will continue to evoke for us from the rich pages of history the lives of its great women and the secrets those lives reveal. (At the Lyceum Theatre.)

Firebird

FOR ALL its excellence of polished surface, there is something distinctly lacking in the work of most of the Hungarian dramatists. The missing quality, I believe, is simple sincerity—something which even the highly conventional and sophisticated French theatre manages to retain at times. The Hungarians seem to be so overpowered with their search for cleverness and for the unexpected turn that they neglect the simple humanities which must underly all important dramatic writing.

"Firebird," by Lajos Zilahy, which Gilbert Miller is using as a starring vehicle for Judith Anderson, is no exception to this general comment. To be sure, it is partly a murder mystery, which fact might excuse a certain artificiality of construction. But it pretends to be something more—a comment on the relationship between a mother and a daughter, and the effect of that relationship on their lives. Unless one understands that element in the play completely, the story itself has no particular interest, and all that the mother does becomes a flaming patch-quilt of theatricality. But there is no simple and sincere building up to this central problem. It is left for post mortem revelation. This admittedly assists the surprise element in the play, but is unfortunate, none the less. It would be better to sacrifice some of the artificial suspense to the better purpose of making a good and moving play of mistaken maternal devotion.

At present, the play reminds one of what "Hamlet" would be if the ghost scene were reserved for a death-bed explanation in the last scene, instead of serving from the outset as a plausible motivation for Hamlet's strange actions.

"Firebird" is distinguished for all the qualities that characterize a Gilbert Miller production—excellent settings, in this case by Aline Bernstein, smooth direction, and a superlative cast, headed by Miss Anderson and that polished veteran, Henry Stephenson. In recounting the murder of a famous actor in a Budapest apartment house, the play moves swiftly and plausibly up to that final explanation which, because of insufficient preparation, does not explain. Miss Anderson has several opportunities to display her singular technical mastery of restrained emotion. But there are many who will leave the theatre with the feeling that they have seen a new star in the making—a certain Elizabeth Young, whose playing of the distracted daughter ranks among the exceptional individual performances on Broadway this season. She does all that is humanly

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possible to make up for the playwright's omissions, and to give a clear portrait by well-turned economy of gesture and speech. It is unfortunate that Zilahy could not have made the most of his interesting theme, and have abandoned the attempt to write a clever mystery for the greater chance of writing a fine play. (At the Empire Theatre.)

OPERA IN AMERICA

By GRENVILLE VERNON

WILL grand opera in America continue to exist? This is the question asked, though not in so many words, by the management of the Metropolitan Opera Association. The answer will be returned during the next sixteen weeks by the New York public. If the Metropolitan Opera season during that period is made self-supporting or nearly so, the premier opera house of the world will continue its work, but if the public refuses to patronize the performances the probability is that opera as an institution will disappear from the American scene, and that its production for many years to come will be sporadic and consequently ineffective. Signor Gallo will probably present as usual his San Carlo Company, perhaps Radio City may decide upon a season, but as a permanent New York institution grand opera will be no more. And where New York has failed it is scarcely possible to hope that any other American city will pick up the fallen torch. For Maecenas is no longer with us except to a very limited degree. If we want opera we can no longer look to society to give it to us, for society's roots were in Wall Street and its securities no longer fertilize. If we want opera we must say we do, and where it counts—at the box-office at Broadway and 39th Street—and we must say it during the next fifteen weeks.

For twenty-five years Giulio Gatti-Casazza has directed the fortunes of the Metropolitan, and on the whole directed them admirably, and though the length of the present season has been reduced from twenty-four to sixteen weeks, the quality of the performances, and the interest of the novelties and revivals, are fully equal to those of most other years. Especially interesting is the announcement of the revival of Richard Strauss's "Elektra," which was given in French many years ago with Margarete Mazarin in the title part. Mme. Mazarin's performance was one of the most magnificent things ever seen in New York, but it will be interesting to see what the German artists of the Metropolitan make of the opera. Probably it won't seem so utterly revolutionary as it did in the early days of the century, but it is certain to cause much talk. To Americans perhaps even more interesting will be the production of a new American opera, "The Emperor Jones," based on the play of Eugene O'Neill, with libretto and music by Louis Gruenberg. Lawrence Tibbett is to have the title part. It will of course be sung in English. Another American premier of a work written a century ago will be that of Rossini's comic opera, "Il Signor Bruschino," and there will also be revivals of "The Bartered Bride," "L'Amore die Tre Re" and "Manon Lescaut." Among the new singers of note will be two Americans, Richard Bonelli, the baritone, and Richard Crooks, the tenor. In short, except for the fact that no new operatic composer of genius appears on the bill—unless Mr. Gruenberg proves to be one—New York audiences will be able to hear and see opera of as high and probably higher quality than any to be heard in the world today.

All Signor Gatti and the Metropolitan directors can do has been done. It is for the public itself to say whether it wants opera to continue.

COMMUNICATIONS

INFLATION OR HANDS OFF?

Athens, Ga.

TO the Editor: It is unfortunate that governmental policy on questions of monetary and fiscal procedure is so vitally significant to every citizen. From the very fact of the subject's tremendous importance, however, I beg leave to urge again a point of view in opposition both to Mr. William Gidaly's original article on inflation and his recent reply to my criticism.

(1) As a part of the propaganda for inflation, Mr. Gidaly lists an agitation for the "balancing of the federal budget through a long-term loan; and again for the issuance of government bonds for the construction of public works." It appears, therefore, that his intention was to consider government borrowing an inflationary force. This is confirmed and amplified in rebuttal when he is led to "seek refuge in the text of my [his] article, in which not a word has been said that could be interpreted as meaning that a government loan does not create fresh funds."

Very well. But he has also said, and eagerly repeated, that a government loan is, in effect, simply a transfer of goods from private uses to public disposal "since the funds of bond purchasers *had been previously invested, either directly or through banks,* in the production of goods." Now, the words which I have italicized involve Mr. Gidaly in an apparent contradiction: (a) if the funds of investors are *already used*, either directly or indirectly, then a loan does *not* create fresh funds, and is *not* inflationary; (b) if a program of government borrowing *brings new funds into use*—or, what is equivalent, if it increases the velocity of circulation and increases the usefulness of a given monetary stock—then it cannot be treated merely as a *transfer* to the government of funds that have been *already used* by investors.

Mr. Gidaly, of course, may wed himself to whichever view he prefers. He cannot, however, espouse both at once. On the other hand, if I have been inexpert or unfair in drawing inferences, perhaps the attentive reader will discover some excuse when he finds Mr. Gidaly indicating a belief that government loans may create fresh funds and then declaiming: "I venture the statement that there is no instance in economic history where an excessive government loan, aside from failing to create more goods, has ever provided a better market for goods, or, in technical language, has increased the actual purchasing power." Since he has previously declared that money or funds "represents purchasing power; a clear-cut, well-defined means for the purchase of goods," an amateur in the business of inferences may well become confused. It appears to me, I confess, that Mr. Gidaly, like Stephen Leacock's famous horseman, has a tendency to gallop off in all directions.

The fact is, as I have said, a government bond issue in a period of depression does not serve merely as a transfer. It draws out funds which have been piling up in hoards and deposits, and in the excess reserves of banks, and transforms them from *potential, unused* purchasing power into an *immediate, effective* demand for goods and services.

(2) This latter statement, then, gets at the very mainstay of Mr. Gidaly's reliance: namely, his lively insistence that government borrowing transfers in the end "not money but goods." Quite so. If an instant is to be crystallized out of eternity, and the whole economic process arrested at that point, surely no multiplication of paper in the form of money or bonds can, in that identic instant, expand the stock of goods. But such eco-

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nomic statics are hopelessly naive in application to the actual dynamic situation, in which one instant has the habit of succeeding another, and there is a continuous flow of goods and services, progressing, as time progresses, from the hands of producers into the hands of consumers. Expansions and contractions of monetary purchasing power can and do result, during the time when these alterations and the necessary adjustments dependent upon them are taking place, in expanding or constricting the flow of goods.

The question is: Why? This brings us immediately to Mr. Gidaly's point in regard to rising and declining price levels.

(3) A declining price level depresses business for many reasons, three being sufficient to mention: (a) it increases the burden of fixed obligations and narrows the margin between fixed expense and total operating income; (b) it tends to destroy the enterpriser's contemplated profit margin by price declines between the time when raw materials are purchased and the finished product is merchandised; and (c) as a corollary of the first two, it produces a defeatist psychology. Since the tempo of economic activity is determined by enterprisers' decisions as to what and how much to produce—decisions which are in turn based almost wholly on profit margins in terms of money—the net result is vital for the economic welfare of the whole mass of our citizenry.

Mr. Gidaly's attempt to twist my statement, that the long, slow decline in price levels in the generation preceding the turn of the century did not completely stall business, into agreement with his contention, that "a falling price level does not make worse industrial and employment conditions," is a pleasant bit of debating roguery, but quite out of place in a serious attempt at disciplined economic thinking. He appeals to economic history and must know, therefore, that the strain on business and agriculture made the whole period one long record of turmoil over this very point.

Nevertheless, *so long as the decline in price level is sufficiently slow that the earnings of business and agriculture pile up faster than the declining price level augments fixed-charge burdens,* so long can business continue to go forward to some degree at least. Business is handicapped though not ruined. To assume from a slow decline, however, that a sharp recession in price level will be of no consequence is quite as ridiculous as to conclude that a large dose of arsenic will be harmless since a small dose has not been fatal.

The contention that prosperity accompanied the sharp drop from 1920 to 1929 remains, as I remarked in the first place, "somewhat less than fair." The price level collapse in this period was almost exclusively during the 1920 depression; the chief characteristic after the recovery was not price level recession but price level stability; and during the time of rapidly falling prices, business *did* break down. To lump the whole period together is deceptive.

(4) Mr. Gidaly persists in using the word "speculators" in connection with the squeezing out of equities as a result of a declining price level. He suggests that I will be surprised to learn that "a commendably sound corporate status" is one free of fixed indebtedness. He appeals for support to the canon of bankers' judgment; and cites something better than a corporal's guard of companies "having no funded debt at all." No doubt he will be astonished to discover, according to the Fitch reports of October 1, that five of his companies actually have themselves or are responsible, through subsidiaries, for a substantial fixed debt. A sixth of these "best managed units" conceals its fixed debt by an accounting practice which is sheer trickery. It

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should be added that the very banks, upon whom Mr. Gidaly rests for aid, have their own obligations almost completely in terms of monetary indebtedness, deposits; and the whole world knows what a receding price level has done, as a result, to the stability of banks.

Such enumerations, though, are quite beside the point. The simple truth is, economic life under modern capitalism must be preponderantly conducted on the basis of monetary obligations, undertaken for a longer or shorter duration. If Mr. Gidaly, then, wishes to consider all classes having these obligations as speculators, whom we can, with equanimity, see wiped out by falling price levels, he is quite within his rights. He must, however, include within his speculative category not merely owners of common stock but, in addition, bankers, insurance companies, governments, home builders, most businesses, farm buyers, and so on; and he is quarrelling not with me but with the very essence of the capitalistic economy.

(5) Mr. Gidaly notices that I have failed to comment on one of his main propositions, that is, taxation in full as opposed to government borrowing. True. I plead that exigencies of space make it preferable to examine his supporting logic, permitting the conclusions to take care of themselves.

(6) Much the same can be said in respect to his strictures on the Federal Farm Board and the Reconstruction Finance Corporation. Mr. Gidaly is not overmuch impressed by them. Well, neither am I. The activities of these agencies, however, relate to assistance for individual companies and price pegging for individual commodities; and they must not for a moment be confused with proposals for raising the general price level by reflating the credit structure of the country.

For the lay reader, the easiest conception of the difference between price pegging and price level inflation can be obtained by the use of an oversimplified illustration. Take a lake full of water. It will have a general level; and at the same time, particular waves will be continually moving up and down in relation to each other, perhaps none of them ever at the exact theoretic level of rest. Drain water out, the level goes down, including all waves; put water in, the level goes up. Substitute, now, the fund of money and credit as the general price level, individual prices for particular waves, and you have a passable analogy. Drain money and credit out of the business pool, other things equal, and the price level goes down. Price pegging would resemble an endeavor to hold up an especial wave when the level was falling; price level inflation is more nearly equivalent to the suggestion that water—money and credit—be put back in the pond.

The question is fair: What difference does the level make? The answer is: None. It is the fluctuation in level that counts; for when, in the economic world, the general price level goes down, many individual prices fail to follow. Debts, for one thing, remain at the old level on which they were contracted, just as, in the lake illustration, a wharf is likely to be left standing high and dry when the water recedes.

There is a method, of course, of readjusting these debts. It is called bankruptcy, foreclosure and reorganization. This is one alternative.

The other is for the price level, either through blind luck or intelligent government and banking coöperation, to be inflated back to something approaching the 1926-1929 level at which debts were contracted, so that they may be liquidated in the normal course of business.

Mr. Gidaly may regard a decade or so of "reorganization" with complacency. I do not.

MALCOLM H. BRYAN.

INDICTING A NATION

Detroit, Mich.

TO the Editor: As an instance of a saying twisted out of its meaning, Burke's aphorism about indicting a nation is a scarcely less hardy perennial than Hamlet's remark about wassailing in Denmark. Both have been worn threadbare in misquotation, the one beyond, the other against, its original significance. "More honored in the breach than the observance," originally spoken of a custom "better violated than observed," will be heard applied to a law "oftener violated than observed," almost every time it is quoted. Wassailing is a subject very much alive in our midst, and it will help to make Burke's point clear. One of the effects of our prohibition laws, even with their half measures and spasmodic attempts at enforcement, has been to crowd the dockets. Suppose it were made a crime to take a drink and the authorities set to work in grim earnest. The administration of justice would be thrown into inextricable confusion. That is just what Burke is driving at. When you pass a law forbidding the masses to do what they are determined to do, you make a nation of lawbreakers. "Indictment" is to be understood in its literal sense.

Lord Morley, who ought to have known better, for he, if anybody, knew his Burke, has led the way in this misuse. He even goes so far as to turn the words into an *argumentum ad hominem* against the author in his unsympathetic, one might almost say misunderstanding, criticism of the writings on the French Revolution—a chapter which goes to spoil an otherwise admirable study of the great political philosopher. But this is by the way. Ever since, the words have been quoted over and over again as a protest against wide-sweeping calling of names. So they appeared several times recently in THE COMMONWEAL on both sides of an amicable controversy, wherein they became the occasion of dragging Burke himself into the discussion. Burke has indeed some very striking utterances of just this meaning, but they are not often heard in quotation. Neither is there anything of the kind to be found in the "Speech on Conciliation."

REV. EDWARD BERGIN, S.J.

BREAD AND MUSIC

New York, N. Y.

TO the Editor: I am much interested in your article in the November 16 issue in regard to activities of the Musicians Emergency Aid to help the unemployed on their lists, and think you should give recognition also of the good work being done by the devoted committee who have organized the concerts of the Musicians' Symphony Orchestra.

Mrs. Olin Downes and her associates gave five concerts in the early spring, with such success that they were encouraged to continue during the winter. Of the 200 fine musicians of the first group, about fifty have obtained permanent employment through publicity; but, alas! there were only too many to take their places. When a concert is sold out, as, I think, was the case last week, when Jeritza volunteered to sing, it means so much more profit for each member of the orchestra, besides the regular sum promised, and paid after each evening. The committee seek for no publicity but that of most help to their work, and no names of members are ever used, certainly not the organizer who was moved to undertake this when asked to serve on the Musicians Emergency Aid last winter.

I shall be grateful if you see fit to put in a good word on this subject, my interest in the matter being fair play and a desire to see the Catholic musicians helped as well as all others in need.

JOSEPHINE DE RONGÉ.

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BOOKS

Essays in Criticism

Dear Prue's Husband and Other People, by Joseph J. Reilly. New York: The Macmillan Company. $2.00.

INCREASING as it goes, is a saying concomitant to varied lines of activity, physical, intellectual, even moral: and it is eminently applicable to the critical art of Dr. Joseph J. Reilly—its assurances in skill, its amplitude in erudition, its interestingness in theme and treatment. His latest addition to the academic shelf is likely to be in the hands of numerous teachers and students in the new academic year, and among the general public the readers will be legion. For this volume of essays intertwines episodes of abiding human interest with level appraisals in belles-lettres.

"Dear Prue's Husband," the titular chapter, is verification of Dr. Reilly's skill in subjoining candid humanities with the formal attitudes of the appraised academician—here, for instance, the loveable "asides" of love letters between Richard Steele and his "Dear Prue."

The chapter, "Tickets for Parnassus," is a novel bit of technical structure on which to hang his comments about celebrated writers: "A single line of perfect poetry is enough to win admission—striking thought—while entire tomes, yards of print and tons of paper, may do no more than weight the writer thereof down to Limbo." Entitling Alice Meynell a poet in prose, Dr. Reilly aptly puts a finger on the pulse of her classical genius. Indeed her poetry itself became so much the object of meticulous elaboration in her later years, erasing the spontaneous emotions in their first fervors for the rationalized *froideur* of her later chisels, that a fine English critic, Father Geoffrey Bliss, in an essay shortly after Mrs. Meynell's death, called her the poet who died young. And of Galsworthy, Dr. Reilly says, after evaluating his artistry, "What he does not realize is that he has mistaken sentimentalism for sentiment; and he does not realize it because, when all is said, Galsworthy is less a thinker than an emotionalist."

The essay that exhibits Dr. Reilly's keenest association with philosophical analysis and the certitudes of religion is the chapter on Bazin and Hardy. Alike in artistry, they were worlds apart in appraising the philosophy of life and the destiny of man. Even so dour and secular a philosopher as Hobbes once said that the drama of life does not end at the grave, it is merely shifted to another stage. But Hardy neglected to stand upon that bit of rock.

Dr. Reilly says: "Neither Bazin nor Hardy is content to touch merely the surface of things, and where the Frenchman finds a divinely wise ordering of affairs the Englishman beholds only a cruel enigma. . . . Hardy voices a pessimism that chills the heart because it annihilates hope and gives love no sanctuary save in the dust. Bazin's eyes, on the other hand, even amid scenes of harrowing realism, never miss the light ahead, and though his journey be through the valley of the shadow, it leads him to heights from which beyond heartbreak and wretchedness and sin he sees a Divine Love that orders all things well and in Whose giving are pity and forgiveness and eternal peace."

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NEXT WEEK

THE CHURCH AND CRIME, by the Reverend John P. McCaffrey, who is chaplain at Sing Sing Prison, explains why in so many charts of criminal statistics, Catholics seem to predominate. This is vitally interesting, for surely true faith should restrain from crime those who profess it. The answers which Father McCaffrey gives to terribly real and vexing problems, cannot be hastily disclosed here. They are of great importance and every bit true, based on first-hand experience—not on theory—and on statistics which he uniquely has been able to gather. . . . THE BABY RACKET, by Katharine Darst, tells of the traps set for the finances of the couple who are going to have a baby. It is a startling human document which is presented not because of its sensational qualities but because of its sound sociological importance. The word sociological may sound a little forbidding here; it should not, for this treats with very real, very human very practical matters. . . . GOATS AND OTHER PROBLEMS, by T. O'R. Boyle, is another in THE COMMONWEAL's series of articles on the efforts that are being made by Catholic bodies to better the economic and religious conditions of farming communities. The present paper deals with the Rural Conference of the Clergy of Antigonish Diocese, Nova Scotia. The work accomplished by this group is splendid, both in the building of solid foundations on which can be reared a better social structure and in the caring for immediate emergencies. . . . INDIAN BLOOD, by William Everett Cram, is another of this writer's classics of the local color of the American scene, vivid and natural.

hazy insufficiencies of so-called Eastern mystics, the situation today in our literature is exemplified in the school of Hardy on the one hand and that of Bazin on the other, the one terminating in nihilism, the other in Christian beatitudes: and human conduct everywhere has to follow one of the two standards.

MICHAEL EARLS.

The Western World

The Political and Cultural History of Modern Europe, by Carlton J. H. Hayes. New York: The Macmillan Company. $3.50.

IT IS hardly too much to say that the publication in 1916 of Professor Hayes's "Political and Social History of Modern Europe" introduced a new epoch in the study and teaching of history. These earlier volumes, without slighting historical chronology or events, nevertheless shifted the emphasis from battles, kings and dates and presented and interpreted the underlying social as well as political trends which motivate the course of history. Now, in the first volume of his new "Political and Cultural History of Modern Europe," which, while based on the earlier book, is actually a far more comprehensive and richer work, Professor Hayes gives an even more complete picture of what he terms the "many-sided aspect of modern Europe."

The title of the new work well describes the author's philosophy of history as expounded therein. For, to him, "political history" connotes a balanced synthesis of political, economic and social movements; and political developments *per se* are often merely the outward manifestations of deeply rooted economic and social (including religious) trends. To the interpretation of political history, there is now added an illuminating description of the cultural developments of the period under consideration (1500 to 1830), which in art, literature, architecture and music reflect these same historical movements. Not only is there a new chapter on "The Intellectual Revolution," but the splendid and numerous illustrations, reproducing contemporaneous maps, portraits and scenes from the life of the times, give the reader excellent examples of the points emphasized in the text. In particular, the "tail pieces," often bitterly sarcastic in tone, placed at the end of each chapter, underline the major trends just described. Moreover, the beautiful, illustrated initial letters which introduce each chapter, add a further aesthetic touch to a book which in format and typography is a great credit to both author and publisher.

This first volume—there is to be a second—deals with "three centuries of predominantly agricultural society." It is divided into three parts, the titles of which indicate the scope of the work: "The Forming of Modern Europe"; "Dynastic and Economic Statecraft"; "Revolutionary Developments of the Modern World." Here lie all the roots of the present era; here the stage is set, with the bourgeoisie playing an increasingly important rôle, for the transition to our industrial age; here we may also see the concomitant rise of political democracy; and, with the latter, the increasing growth of nationalism. In the treatment of the "new nationalism," the present volume of course profits by the special study which Professor Hayes has given to the subject for many years. His description of "the novel nationalist gospel" gives the key to our present era: "The nation one and indivisible, the nation as regenerator of human society, the nation above any class or any religion, the nation with a mission."

MILDRED WERTHEIMER.

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Years Ago in Maine

A Goodly Heritage, by Mary Ellen Chase. New York: Henry Holt and Company. $3.00.

MISS CHASE apologizes nicely for having filled a beaker with autobiography. Perhaps this defense is the only fault in her book, throughout which she preserves the nicest New England innate modesty while writing a chronicle, sometimes hugely interesting, of life in Maine thirty or forty years ago. At that time Miss Chase was of course seeing with the eyes of a child; and one thinks it likely enough that the effort to do this seeing over again makes for gentler shadows and less paltry lights.

However all such things may be, her book is primarily not the "social record" of which the publishers speak but an example of beautiful, chaste, evocative writing. Stevenson might have done it had he also been Miss Mitford. And it is also writing worth the trouble. Without a trace of ugliness or banality, this is an American book done in complete awareness of the year 1932.

Blue Hill Bay, Maine, attracted sturdy folk who literally dodged unemployment by taking to the woods. They were quite up to it physically as well as morally, and carried as part of their equipment a religion permitting few compromises. One of the author's forebears, however, turned Baptist: "He was known as Elder Lord, and . . . it is not difficult to imagine him breaking the ice of pond or harbor to immerse anxious converts, who for their souls' safety dared not tarry until a more clement season." The women were, from the masculine point of view, utopian creatures. Here is one of them: "She was a woman of a lovely nature, a perfect housekeeper, and she saw to it that nothing about the care or supervision of the home should ever irritate her husband."

Miss Chase naturally devotes most of her attention to the lives of her own father and mother. He was a lawyer who was often paid with articles of merchandise or specimens of the beasts of the field; she was a comely woman who planted one foot squarely in front of another. The picture of family life which emerges is engrossing and amusing. But, after all, father and mother, sisters and brothers (of whom there were quite a few), really serve to illustrate a narrative of religion. This Miss Chase handles superlatively well because she is content with being objective. There is no spitting at a Puritanism unloved because of the thorns it pressed into the side; rather, since the word "religion" seems to mean for this writer an interpretation of life, a calmly reminiscent appraisal manages to endow austerity with distinct loveliness. And if near the end Miss Chase lets down a little and goes into the, for me, relatively unimportant matter of education, that is surely only because, in the perspective of her own life, this education was the logical conclusion.

I have said enough to indicate that "A Goodly Heritage" is a very fine book, deserving of rank beside the noblest volumes of American reminiscence. It remains to add certain minor objections. Missing entirely (or almost) is any discussion of the interesting and subtle question of the relation between the sexes. To my own way of thinking, after a glance backward at an early life similar in many ways, that question is one of the most important. Again, I find myself wondering if politics can have contributed so little of comedy and near-tragedy to New England childhood. Yet these are possibly mere sins of omission, and Miss Chase has to her credit the doing of an excellent deed.

GEORGE N. SHUSTER.

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Thumbnail Panorama

The Evolution of the French People, by Charles Seignobos; translated by Catherine Alison Phillips. New York: Alfred A. Knopf. $4.25.

LIKE other history outlines that attempt a thumbnail panorama of a millenium for the hurried modern reader, Professor Seignobos's work suffers from oversimplification. Its frank introduction, which anticipates criticism of an arbitrary and undocumented method, will hardly disarm any but that new sect of believers who estimate human acts by laboratory charts and human cultures by logarithmic tables. Apropos of boots, it seems a pity that French history-writing is ceasing to be an art and is following the mode that tends, as if fatally, to the caliper angularity of certain of our behaviorist sociologists.

M. Seignobos is too sane (gramercy!) to take up the current gimcrack of reducing the past to an *ex post facto* prefigurement of the Marxian dialectic. Though inclined to emphasize the political and juridical factors in the growth of French nationality, he gives just attention to psychological influences like custom, taste and social interests. The section of the book dealing with the Revolution is admirable for calm restraint. The author sticks a pin in the heroics of the Rousseauist tradition, although, unlike Taine, he approves of the humanitarian revival of the Third Republic without question.

But it would be unjust to read a philosophy into the writer's bald chronicle, meant to be merely a "sincere" account of the material evolution of the French nation. The apparent tinge of anti-clericalism in places may be discounted, perhaps, as the misconception found today in many scientific-minded realists who know little more of the Church than its chancery records. To say that "the Roman Catholic Church dates from the Council of Trent" is an astonishing statement from a scholar, but frequent obiter dicta on the opposition between popular religion and theology give away the writer's fundamental misunderstanding of Catholic Christianity. One would think that this venerable Romantic demon had been exorcized once and for all from French heads by Henri Brémond's masterly study on the Salesian humanism of the Counter-Reformation.

DOUGLAS POWERS.

Outlawing War

Progress in International Organization, by Manley O. Hudson. Palo Alto, Calif: Stanford University Press. $1.50.

MR. HUDSON'S book is a compilation of lectures given at the University of Idaho, on the occasion of the inauguration of the Borah Foundation for the Outlawry of War. That foundation was made "in recognition of the priceless contribution of Senator William Edgar Borah to the cause of World Peace." As a book it is disappointing and not up to the standards of a Bemis Professor of International Law at Harvard.

One may waive the two very debatable statements with which he begins: "The era of international organization, or of international government as I should like to call it, really began about the middle of the last century. . . ." "At the opening of the nineteenth century the world was in much the same position as it had been for a thousand years." It is not really possible to dismiss so summarily all historical attempts to organize "international" society prior to 1914, even though "the nation" is a quite modern phenomenon.

What he is showing, of course, is that we have, since 1914, easier means of affecting public opinion quickly; that we are no longer isolated necessarily; and have the physical means, at least, to marshal public opinion for or against an anti-social act.

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Rapidity of communication is of enormous importance—properly employed. On the other hand one has the overwhelming fulness of the world which Ortega describes, thrust upon every individual, no matter how little prepared he may be to receive or bear it. It is true that we have multiplied the means by which wise statesmen may confer and whole peoples may listen in—but it is legitimate to ask to what extent time-shortening and labor-saving inventions have truly shown "progress" in international organization. He shows only that they have helped to make it physically possible, but that is all. And it is not enough.

Aside from that, the author shows that sensible people have become bored to tears by fatuous "statesmen." He does not prove that even sensible people are as yet bored into intelligent action about it. He does not prove that abstractions about peace and the outlawry of war and security are not as often provocative of war as the older dynastic diplomacy.

He places, quite importantly, I think, the three Scandinavian countries on a "roll of honor of states on the basis of their participation in international coöperation." Perhaps the reason for that may lie, not as he suggests, in the fact that they, as small states, are more "free from commitments" but because as states they are made up of free, responsible and self-governing men.

It seems to me that is a point of which we all lose sight. There will be no solid "progress" in coöperation between peoples until that lost essential of democracy returns to the world. Until then agreements will be scraps of paper, and the efforts of men like Sir Eric Drummond, love's labor lost.

WILLIAM FRANKLIN SANDS.

Fool's Paradise

The Sheltered Life, by Ellen Glasgow. New York: Doubleday, Doran and Company. $2.50.

JAMES BRANCH CABELL has emphasized how necessary the human race finds it to keep forever before itself some picture of a life more nearly perfect than that it is daily enduring. We are better off, he says, if we can believe that we are more important than we superficially seem and that somewhere else real happiness is to be had. Mr. Cabell does not think that the question as to whether the dreams are true is of great importance. It is on this point that Ellen Glasgow differs from Mr. Cabell, although the two are friends and admire each other's books. It makes a difference to her that very often there is no truth back of the dream. For, as a veracious chronicler of southern life, Ellen Glasgow knows that the shattering of a fool's paradise can be a deep tragedy.

Her latest novel, which is perhaps her best, describes just such a tragedy. One of its principal characters is Eva Birdsong, lovelier even than Mrs. Langtry, who has sacrificed everything for a man unworthy of her. Her awakening is terrible. Equally outstanding in the book is old General Archbold, who has dutifully put aside pleasure all his life, who has "made a good living by putting an end to himself." Around these figures the drama is constructed.

Ellen Glasgow might be called an imaginative realist, for she writes of contemporary life with an attempt to understand rather than to indict. Her style balances sympathy for individuals, never for systems, with irony that is the comment of reality on illusion. In "The Sheltered Life" her imagination and skill have produced a profound and beautiful drama that extends beyond its immediate scene.

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Briefer Mention

Selective Bibliography of America Literature: 1775-1900, by Bradford M. Fullerton. New York: William Farquhar Payson. $10.00.

MR. FULLERTON is a book-lover, who has been content to go his ways and not bother greatly about the opinions of numerous new critics. His manual, which we think the most useful thing of its kind to have appeared, is therefore replete with what seem eccentricities but are nearly always opinions held stoutly and reasonably. As one might have expected, the bulk of the attention is paid to imaginative writing; and it is certainly in the domains of philosophy and religion that the book is weak. There is, for example, no mention of Orestes Brownson, and Mr. Santayana's "Sonnets" is the only title given for that author. But our author must be taken for what he purports to be, and within these limits he is factual, enterprising and provocative. There seems to be a certain quaint bias in favor of Southern writers, but Mr. Fullerton is refreshingly open-minded on many subjects, e.g., the poetry of Whitman. The present reviewer permits himself to congratulate the author sincerely, and then to note the absence of "The Columbian Muse" (1794), surely one of our first anthologies.

Stories of God, by Rainer Maria Rilke; translated by M. R. Herter Norton and Nora Purtscher-Wydenbruck. New York: W. W. Norton and Company, Incorporated. $2.00.

RILKE, after Stefan George the most important poet in recent German letters, is nowhere more himself than in this seemingly artless book. It may be termed a volume of meditation written in images, and resembles for more reasons than one Jammes's "Romance of the Rabbit," of which there was a fine English version some years ago. Yet even this French poet has a pattern, whereas the German is consciously (almost conscientiously) patternless. Governed in a measure by the mood of Dostoievsky and the mystical Orient, Rilke's religion is pure quest, the goal of which is approached with an agnostic reverence. "But you, my friend," the author writes in a very characteristic passage, "simply sit at your window and wait; and to him who waits something always happens." The whole book is about this ceaseless happening. All the tales are very beautiful. A reader who turns to "A Scene from the Ghetto of Venice" is sure to enjoy a rare and memorable literary experience. The translation is admirable, though to be quite platitutinously honest it is no substitute for the original.

CONTRIBUTORS

WILLIAM C. MURPHY, JR., is with the Washington Bureau of the Philadelphia *Public Ledger*.

REV. WILLIAM M. MARKOE, S.J., is editor of the *Chronicle*, the official organ of the Federated Colored Catholics of the United States.

PHYLLIS DIX (MRS. HARVEY WICKHAM) sent this poem from Rome.

REV. RUSSELL WILBUR is the pastor of the Church of Notre Dame de Lourdes, St. Louis, Mo.

PHILIP BOARDMAN is an instructor in French at the Detroit Country Day School.

M. MANENT, founder and editor of the *Revista de Poesia*, devoted to the outstanding poets and critics of the younger generation, is a Barcelona critic and poet.

REV. FELIX M. KIRSCH, O.M.Cap., a writer on Franciscan and educational subjects, is now on the staff of the Catholic University.

SHAEMAS O'SHEEL, poet, reviewer and essayist, is the author of "Jealous of Dead Leaves" and a redaction of "Sophokles' Antigone."

GRENVILLE VERNON, author of "The Image in the Path," is a publisher and a critic of literature and music.

REV. MICHAEL EARLS, S.J., is a member of the faculty in the English department at Holy Cross College, Worcester, Mass.

MILDRED WERTHEIMER is on the staff of the Foreign Policy Association.

DOUGLAS POWERS is a critic and book reviewer of Tucson, Ariz.

WILLIAM FRANKLIN SANDS, formerly in the American diplomatic service, is the author of "Undiplomatic Memories."

ROLAND NELSON HARMAN is a new contributor to THE COMMONWEAL.

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